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PREFACE.

IN presenting a new and improved edition of the FIRST GREEK Book, the American Editor takes great pleasure in acknowledging the very gratifying success of the "Arnold Series," as issued under his supervision. He has not spared labor on his part, nor have the Publishers expense on their's, to render the various volumes of the series even still more worthy of the confidence and support of the public; and he ventures to express the opinion that the present "First Greek Book" will be found to be admirably adapted to the grounding of the young student in the fundamental principles of the noble language of Greece, as well as a very considerable improvement on former editions of the same book.

In this, as in the "First Latin Book," Mr. Arnold has prepared with great care, in both Greek and English, such Exercises as serve to illustrate those portions of the Grammar which are needful at the outset. Grammatical apparatus is supplied according as it is wanted; difficulties are elucidated; peculiarities of the Greek language are pointed out; differences of idiom between the two languages are specially noted; and, in accordance with the plan pursued by Ollen-

dorff in his excellent works on education, *frequent repetition* of principles learned, and of things already acquired, impresses them upon the memory with surprising distinctness and force.

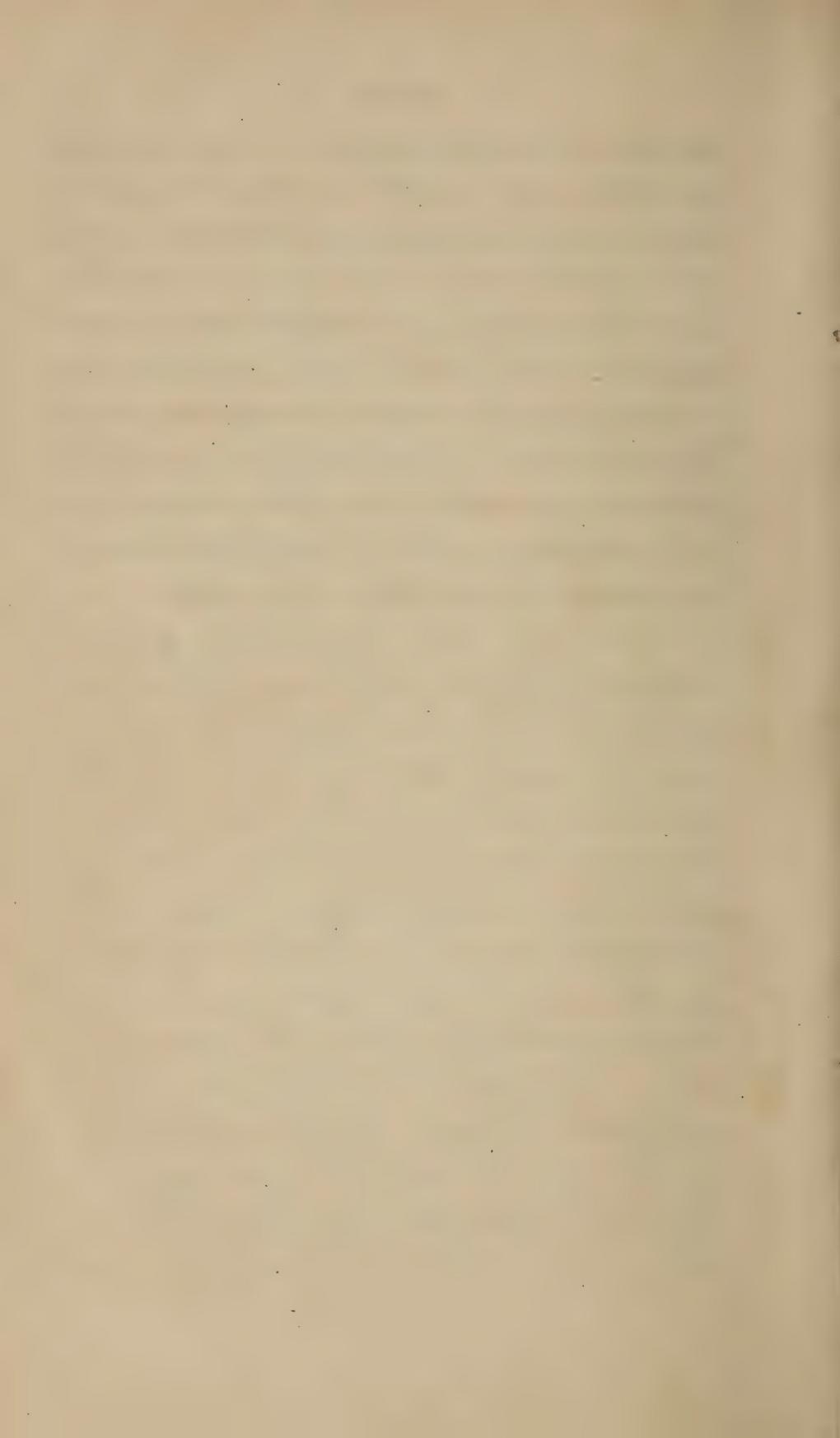
It may not be deemed amiss here to say, that the educational works of Mr. Arnold require activity and energy on the part of the teacher as well as the scholar. They are *not* meant to supersede the necessity of a competent and faithful instructor, who can take occasion to enlarge upon, render more full (as boys now and then need), and impress upon his classes, the admirably arranged and clearly and logically drawn out course of instruction contained in these volumes. On the contrary, the teacher must be active and hard-working as well as his boys : if he be so, it is really surprising how rapid and yet how solid is their progress ; if he be not, this as well as every other good school-book will be of comparatively little service in carrying forward the student toward the goal of his wishes and his efforts. It *ought* not to be necessary, in these days, to remind any one that there is no royal road to learning, and that the best of books and best of systems will not make thorough scholars, without good teachers, and studious, hard-working pupils.

The American Editor has endeavored to do all in his power to improve the present volume : he has amplified the earlier Lessons and Exercises ; added simple and clear explanations where they seemed to be needed ; inserted “ Ques-

tions," rather as suggestive of what may be, than as expressive of all that should be, asked ; has referred frequently to Kühner's valuable Grammar for fuller elucidation of difficulties or peculiarities, &c. He hopes, ere long, to be able to go still further, and in a "Second Greek Book" to carry the pupil through the Verb in $\mu\iota$ (which is not fully treated of in this volume), the Irregular Verbs, and the principal rules of the Syntax. In that event, the apparatus supplied would be full and complete in all respects ; and by a faithful use of these works, the foundation would be laid, broad and deep, of sound classical scholarship in our country.

J. A. S.

BURLINGTON COLLEGE,
Sept. 20th, 1850.



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NOTANDA.

1. The small numerical references *above the line of words* refer to the Differences of Idiom, &c., at the end of the work (p. 237).
2. The pupil should be constantly practised in the *Paradigms* given at the end of the work.
3. He should be required from the beginning (i. e. from the *sixth* Exercise) to *accentuate* his Greek. The rules for changing the accents in the declensions are given after each declension. Those for the Verbs will be found at p. 206.
4. The references to Kühner are to the "Grammar for High Schools and Colleges," translated by Messrs. Edwards and Taylor: Andover, 1844. 8vo.

FIRST GREEK BOOK.

LESSON I.

The Alphabet.

1. The Greek Alphabet consists of twenty-four letters: seven of these are vowels, and seventeen consonants.

Forms.	Roman Letters.	Names.	Numerical Power.
A α	a (ah)	Alpha	"Αλφα 1
B β	b	Beta	Βῆτα 2
Γ γ	g (hard)	Gamma	Γάμμα 3
Δ δ	d	Delta	Δέλτα 4
E ε	ě (short)	Epsilon	"Εψιλόν 5
Z ζ	z	Zeta	Ζήτα 7
H η	ē (long)	Eta	"Ητα 8
Θ θ, θ	th	Theta	Θήτα 9
I ι	i (ee)	Iota	'Ιῶτα 10
K κ	k	Kappa	Κάππα 20
Λ λ	l	Lambda	Λάμβδα 30
M μ	m	Mu	Μῦ 40
N ν	n	Nu	Νῦ 50
Ξ ξ	x	Xi	Ξῖ 60
O ο	ö (short)	Omicron	"Ο μīκρόν 70
Π π	p	Pi	Πī 80
R ρ	r	Rho	'Ρῶ 100
Σ σ, σ	s	Sigma	Σίγμα 200
T τ	t	Tau	Ταῦ 300
Τ υ	u	Upsilon	"Τ ψīλόν 400
Φ φ	ph	Phi	Φī 500
Χ χ	ch	Chi	Χī 600
Ψ ψ	ps	Psi	Ψī 700
Ω ω	ō (long)	Omēga	"Ω μέγα 800

LESSON II.

The Sounds of the Letters.

2. The Greek being a dead or *unspoken* language, we cannot determine how the ancients pronounced their words; hence modern nations adopt a system of pronunciation suited to their own peculiarities. In English, we usually give the vowels and consonants the following sounds:

3. *a** has the sound of *a* in *far*, or like *a* in *hat*.

4. *ε* " " *e* in *met*.

5. *η* " " *a* in the words *same*, *fame*, &c., as $\mu\eta\nu$ (*mane*); others give it the sound of *ee* in *meet*.

6. *ι* " " *i* in *machine*, or like *i* in *bit*.

7. *ο* " " *o* in *not*, *dot*, &c.

8. *υ* " " *u* in *tube*, *crude*, &c.

9. *ω* " " *o* in *hope*, *note*, *devote*, &c.

REM. E-*psilon*, U-*psilon*: Ψιλόν means *simple*, that is, *unspirated* (*e* or *u*): the character *H* having been also used originally to mark the rough breathing (our *h*); and *Υ* to mark another breathing, that of the *Digamma*, or Latin *Vau*.

O-*mīcron*, O-*mēga*: μικρός, μικρόν, *little*; μέγας, μέγα, *great*.

10. Sigma (σ) at the end of a word takes the form of *s*, as *σεισμός*, *πρός*, &c.

This form is now sometimes used in the middle of compound words, when the first word in the compound ends in σ , as *προσφέρω*, for *προσφέρω*. This is contrary to ancient authority.

* In classifying the vowels, note that two of them are always *short*; two always *long*; and three *doubtful*, being sometimes long, sometimes short:

<i>short vowels,</i>	<i>ε, ο.</i>
<i>long</i> "	<i>η, ω.</i>
<i>doubtful</i> "	<i>α, ι, υ.</i>

11. γ before a vowel is sounded like *g* hard, as $\gamma\hat{\eta}$ (*gē*, like the English *gay*) ; when before another γ and also before κ, χ, ξ , it is sounded like *ng* in *ring*. Thus $\ddot{\alpha}\gamma\gamma\epsilon\lambda\sigma$ must be pronounced *ang-gelos* (Latin *angelus*) ; $\sigma\nu\gamma\kappa\pi\eta$, *sūng-kōpē* ; $'A\gamma\chi\iota\sigma\eta\varsigma$, *Ang-chīses* ; $\lambda\alpha\rho\nu\gamma\xi$, *larūngx* ; &c.

12. ζ has the sound of *dz* (nearly), as in the English *adze* ; as $\zeta\epsilon\omega$, *dzeo* ; $\mu\epsilon\lambda\iota\zeta\omega$, *melid-zo*.

13. ϑ has the sharp sound of *th* in *thin, thick* ; never the sound of *th* in *this*, as $\vartheta\epsilon\omega\lambda\gamma\iota\gamma\alpha\iota\gamma\iota\gamma\alpha$, *theology*.

14. τ always retains its proper sound of *t* and is never pronounced like *sh*, as in some English words (*propitiation, condition, &c.*) ; thus, *Kritias*, *Krit-i-as* (not *Krish-i-as*) ; *a\iota\tau\iota\alpha*, *ait-i-a* ; &c. So, too, σ never has the sound of *sh*, as $'A\sigma\iota\alpha$, *As-i-a* (not *Ash-i-a*).

15. χ has the hard, guttural sound, as *ch*, in *chemist, chaos, loch, &c.*

Exercise 1.

16. Give the *names* and *sounds* of the following letters :

α	η	δ	ζ	ρ	ψ	ω	ξ
ι	β	ξ	λ	ϕ	μ	ζ	ν
π	κ	γ	σ	ρ	γ	ν	v
χ	ρ	λ	δ	ζ	η	ξ	σ
γ	ψ	ς	μ	ϵ	γ	δ	τ
τ	η	ω	τ	ν	ζ	v	ν
ϕ	π	χ	ρ	υ	ξ	η	ρ
γ	ψ	ς	ν	χ	ζ	o	ς
Α	Η	Δ	Z	Ρ	Ψ	Ω	Ξ
Ι	Β	Ξ	Λ	Φ	Μ	Z	N
Π	Κ	Γ	Σ	P	Γ	N	Y
Χ	Ρ	Λ	Δ	Z	H	E	S
Γ	Ψ	Σ	M	E	G	D	T
T	H	Ω	T	N	Z	Y	N
Φ	Π	X	R	Y	E	H	P
Γ	Ψ	Θ	N	X	Φ	O	Θ

17. Write the *names* of the letters in Greek: also write in Greek *capitals* these words, Xēnōphōn, Paułs, Matthaios.

18. QUESTIONS.—How many letters are there in the Greek alphabet? How many and which are vowels? How many and which consonants? What do you mean by ē-*psilon*? u-*psilon*? Which is short or little ö? Which long or great ö? When does γ have the sound of *ng*? Give an example. Do you ever give σ or τ the sound of *sh*? Does the same rule apply to the English?

LESSON III.

The Diphthongs.—Breathings.

19. There are *twelve* diphthongs in Greek; *six* of these are termed *proper*, *six improper* diphthongs.

1) Proper diphthongs are:

ai	pronounced like	ai	in aisle,	e. g. ai̯ξ
av	"	ou	sound,	vau̯s
eu	"	ei	height,	deiu̯s
ev	"	eu	neuter,	Zeūs
oi	"	oi	boil,	kou̯vós
ov	"	ou	youth,	oú̯pavós

Some prefer to sound av as au in laud, and ov as ou in sound.

2) Improper diphthongs are:

ᾳ pronounced like the simple vowel a.

ῃ " "

ῳ " "

ην " eu in feudal, or like the diphthong ev.

νι " whee in wheel.

ων " the diphthong ov.*

* The following examples will show how the Romans sounded

REM. η , η , φ have the second vowel (i) of the diphthong written underneath. This is called *Iota subscriptum*, and is generally so written after a , η , ω . But when *capital* letters are used the i is still written *as a letter*; thus $\Delta\epsilon\sigma\pi\theta\eta\text{I}=\delta\epsilon\sigma\pi\theta\eta$, 'Αἰδης = ἄιδης, Ωιδή = ωιδή. Iota is then said to be *adscripted*.

20. Every word in Greek that begins with a vowel or diphthong, has a mark over this initial vowel or diphthong termed a *breathing*: it is placed over the *second* vowel of a diphthong; as $\check{\epsilon}\chi\omega$, $\dot{a}\acute{i}\xi$, &c.

21. The *rough breathing* or *aspirate* (spiritus asper) is a *comma turned the wrong way*, and is sounded like an *h* before a vowel; as, δ , ho ; oi , hoi ; "Εκτωρ, *Hector*; εύρισκω, *heurisko*.

22. The *smooth breathing* (spiritus lenis) is a *comma*, and has no effect on the pronunciation; thus, $\grave{a}\acute{n}\grave{h}\rho$ is pronounced *anēr*, $\grave{o}\rho\sigma$, $\grave{o}\rho\tilde{\sigma}$, &c.

23. Every word that begins with v has, in Attic Greek, the rough breathing, as $\grave{v}\pi\acute{e}\rho$, *huper*; $\grave{v}\phi\acute{e}\nu$, *huphen* (hyphen).

24. The *consonant* ρ has also the rough breathing over it, when it stands at the beginning of a word, as 'Pέa, *Rhea*.

25. In the *middle* of a word a *single* ρ has no breathing over it: of two ρ 's, the first has the smooth, the second the rough breathing: $\acute{e}\rho\acute{r}\rho\omega\sigma\sigma!$ (In some modern editions the breathings over $\rho\rho$ are omitted.)

these diphthongs, and how they are represented in English: ai is expressed by the diphthong α , ei by i and \bar{e} , u by y , ou by α , ov by u ; e. g.

Φαῖδρος, Phædrus,	Μοῦσα, Mūsa,
Γλαῦκος, Glaucus,	Εἰλείθυια, Ilithyia,
{ Νεῖλος, Nilus,	Θρῆκες, Thrāces,
Λυκεῖον, Lyceum,	Θρῆσσα, Thrēssa,
Εὐρός, Eurus,	τραγῳδός, tragœdus.
Βοιωτία, Bœotia,	

Exercise 2.

26. Write (with the proper *breathings*) the following words in Greek characters.

Note that ē, ō stand for η, ω : ē, ö for ε, o : also that the h represents the *rough breathing*.

hēn	hōmoiōs	rhabdōs	rhinos	arrhabōn
hois	hōn	hikanoi	adunatōs	ěsti
ěgō	hōs	agathōs	houtoi	ěchousin
ēn	aneu	hōspēr	hēdu	hōti
hun	an	hēgēmōna	rheuma	rhachōs
anēr	anggelos	rhiptō	hō	rhētōr
hagia	hōstē	ōmbrōs	tōdē	arrhētōs
hē	hōn	hēbē	alōpēx	ěchō
ěchō	autōs	hēautōn	ěrō	haima
huiōs	auriōn	angkura	hēn	hōs
hō	hē	tō	tō	hoi
tou	tēs	tou	ta	hai
tōi	tēi	tōi *	tōin	ta
tōn	tēn	tō	tōin	tais
				tois
				tous
				tas
				ta

27. Read (and write down in English characters) the following words :

ούτος. αύτος. Τις. ποτε. πωποτε. τυπτει. χην.
 ἔξει. ἐχω. Ἐστιν. αύτον. αύτον. ριμφα. βλεφαρον. σωμα. χειρες. τυπτουσι. γιγαντες. δορυ. λαμβανειν. Νυν. ήμερα. νυξ. Χειμων. νεφελη. ἐτος. Γαρ. ἐνιαυτος. ἀξιουν. φαιδρος. ψηφισμα. μερος. κατα. φιλος. σοφος. Μων. ὁ. Ρους. τουτων. τοσουτος. Φευ. Ποθειν. παλαιος. γερας. οὐδεπωποτε.

This exercise should be lengthened and varied according to circumstances, till the pupil is thoroughly acquainted with the breathings and their proper places.

* The *iota* is here to be *subscript*, [see 19. 2) REM.]

28. QUESTIONS.—How many diphthongs are there in Greek? How do you distinguish them? Name the proper diphthongs, and give their pronunciation. Name also the improper diphthongs with their sounds. What do you call the little straight mark under α , η , ω ? Why? When is iota written by the side of the preceding letter? What do you call it then? Which words in Greek take a *breathing*? Where is it placed when the word begins with a diphthong? What is the rough breathing? What is its equivalent in English? What effect does the smooth breathing have on the pronunciation? What do words that begin with σ always take? When does ρ have the rough breathing? When not? How is it when two ρ 's come together?

LESSON IV.

Classification of the Consonants.

29. The consonants are divided into *semi-vowels* and *mutes*.

- | | |
|-------------------|---|
| 1) Semivowels | liquids λ, μ, ν, ρ
sibilant σ . |
| 2) Mutes | $\pi, \beta, \phi : \kappa, \gamma, \chi : \tau, \delta, \vartheta$. |
| 3) Double Letters | ξ, ς, ψ . |

30. The mutes are divided,

a) according to their fundamental sound :

- 1) π, β, ϕ , P-mutes.
- 2) κ, γ, χ , K-mutes.
- 3) τ, δ, ϑ , T-mutes.

b) according to the breathing or aspiration with which they are pronounced :

- 1) π, κ, τ , *smooth*.
- 2) β, γ, δ , *middle*.
- 3) ϕ, χ, ϑ , *aspirate*.

REM. The P-sounds are termed *labials*, because the lips (*labium*, lip) are principally concerned in uttering them; the K-sounds are termed *palatals* or *gutturals*, because formed by the palate or throat (*palatum*, *guttur*, palate, throat); and the T-sounds

are termed *linguals*, because formed by the tongue (*lingua*, tongue).

31. In the following table the mutes correspond, both when taken *horizontally*, and when taken *perpendicularly*.

	Smooth.	Middle.	Aspirates.
P-sounds	π	β	φ
K-sounds	κ	γ	χ
T-sounds	τ	δ	ζ

32. The three *double letters* arise from the blending of the mute consonants with σ:—

ξ = δσ (or σδ).

ξ = any k sound with σ (= κσ, γσ, or χσ).

ψ = any p sound “ σ (= πσ, βσ, or φσ).

33. A pure Greek word can end only in one of the three liquids, ν, σ, ρ. It will be remembered that ψ = πσ, βσ, or φσ, and ξ = κσ, γσ, or χσ, and so fall under the rule. The two words, οὐκ, *not*, and ἐκ, *out of*, form only an apparent exception, since they incline so much to the following word as to become, as it were, a part of it. (See 54.)

This law of euphony (says Kühner, § 25. 5) occasions either the omission of all other consonants, or it changes them into one of the three liquids just mentioned; hence, σῶμα (gen. σώματ-ος) instead of σῶμαρ, γάλα (gen. γάλακτ-ος) instead of γάλακτ, λέων (gen. λέοντ-ος) instead of λέοντ, ἐβούλευον, instead of ἐβούλευοντ; τέρας (gen. τέρατ-ος) instead of τέρατ, κέρας (gen. κέρατ-ος) instead of κέρατ, μέλι (gen. μέλιτ-ος) instead of μέλιτ.

Hence it follows that we find Greek words always ending in a vowel or one of the semi-vowels, ν, ρ, σ.

Exercise 3.

34. 1) Name and distinguish the *vowels*, *diphthongs*, *semivowels* and *mutes*, in the Greek words following.

2) In the case of the *mutes* distinguish them according to what you have learnt in 30, 31.

3) Point out the *double letters* and show how they arise.

1. φρένες ἀγαθαί. 2. εὐωδία καὶ μῦρον γυνφίν εἰσιν αἰτία θανάτου. 3. τὸ ξίφος. 4. ζωῆς ἀρχή. 5. ἐν τῇ λάρνακι Δανάης καὶ Περσέως. 6. βουλεύω. 7. ὁ λόγος τοῦ ἀνθρώπου. 8. ἡ φλόξ. 9. δὸς ποῦ στῶ, καὶ τὸν κόσμον κινήσω.

QUESTIONS.—How many consonants are there? How are they divided? Name the semivowels; the mutes; the double letters. How are the mutes divided? (*Ans.* In two ways, according to their fundamental sound, and according to the aspiration with which they are pronounced.) Name them according to the former way; according to the latter. Which are the labials? Why so called? Which the palatals or gutturals? Why so called? Which the linguals? Why so called? Which are the double consonants? What does ζ arise from? What ξ? What ψ? What letters do Greek words always end in? (*Ans.* Vowels, and the liquids ν, ρ, σ.) What two words are exceptions to this rule?

LESSON V.

Syllables.—Quantity.

35. A vowel, when uttered by itself, or in connection with one or more consonants, is termed a syllable; as, η̄, δή, πρός, ἀρχή, &c.

36. A word is composed of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants; as, in στράγξ. A word of *one* syllable is termed a *monosyllable*; of *two*, a *dissyllable*; of *three*, a *trisyllable*, of more than three, a *polysyllable*; as, μήν, πόλις, βραχίων, προσδέχομαι.

37. The *last* syllable of a word is called the *ultima*; the one next to the last, the *penultima*; the one preceding the penult (or the last but two) the *antepenultima*; thus in the word κάτοπτρον, πτρον is the *ultima*, το the *penultima*, κα the *antepenultima*.

38. DIVISION OF SYLLABLES.*—The fundamental rule is that syllables end with a vowel and begin with a consonant. When, therefore, a consonant stands between two vowels, it belongs to the following syllable; as, *πο-τα-μός*, *δ-ψυ-μαι*, *ε-σχον*, *ε-βλα-ψα*.

Exception.—A compound word is best divided according to the elements of the compound; as, *συν-εκ-φώνησις*, *προ-στά-της*, *προσ-στείχω*.

39. In the case of a consonant doubled (*ππ*, *λλ*, *γγ*, &c.) a smooth and aspirate mute (*πφ*, *κχ*, *τθ*, see 31) and a liquid before one or more consonants (the combination *μν* excepted), the first consonant ends a syllable, the second begins one; as, *τάτ-τω*, *ἄν-θρω-πος*, *Βάκ-χος*, *ἄλ-γος*, *έρ-γον*, *ἰ-μνός*. In all other cases, of course the general rule applies; as *κλέ-πτης*, *Κά-δμος*, &c.†

40. By *quantity* is meant the *time* which is taken to utter a syllable. Syllables are either *long* or *short*; the long are regarded as having *double* the time of the short.

41. A syllable is *short by nature* when it contains a short vowel (*ε*, *ο*, *ᾰ*, *ᾰ̄*, *ᾰ̄̄*) followed by a *vowel* or *simple consonant*; as, *ἐνόμισα*, *ἐπύθετο*. (See 3, note *.)

42. A syllable is *long by nature* when it contains either a *simple long vowel* (*η*, *ω*, *ᾱ*, *ῑ*, *ῡ*), or a *diphthong*; as, *ῆρως*, *κρινῶ*, *γέφυρα*, *ἰσχῦρος*, *παιδεῦης*. Hence those syllables are *always long*, in which two vowels are *contracted* into one; as, *ἀκων* (from *ἀέκων*), *βότρυς* (from *βότρυας*).

43. A syllable with a short vowel becomes long by *position*, (i. e. by the *place* of the vowel) if two or more consonants, or a double consonant (*ζ*, *ξ*, *ψ*) follow the

* See Note 1. (The “Notes” are to be found immediately after the Lessons and Exercises.)

† A more important distinction, however, is that which is made between the stem-syllables and the syllables of inflection or derivation. The stem-syllables express the essential idea of the word, the syllables of inflection or derivation, the relations of the idea. Thus, e. g. in

short vowel ; as, ἐκστέλλω, τῦψαντες, κόραξ (*κόρακος*) τράπεζα.

REM. The position of *a mute with a liquid* generally leaves a short vowel short ; as, ἄτεκνος, ἀπέπλος, ἄκμή, βότρυς, δίδραχμος, γενέθλη, &c. Note, however, that in compounds, and when middle mutes (*β, γ, δ*) stand before *λ, μ, ν*, the general rule holds good in respect to the lengthening of a short vowel by position ; as, ἔκνεμω, βιβλος, εὐδόμος, πέπλεγμαι.

[☞ The pupil may omit, for the present, from 40 to 43 inclusive.]

Exercise 4.

44. 1) Divide the following Greek words into syllables (38, 39.)

2) Name each word according to the number of syllables of which it is composed.

1. πηγή.
2. ἐστίν.
3. ἀναμφισβήτητος.
4. πράσσω.
5. Σαπφώ.
6. ἔχω.
7. Επίδαμνος.
8. Ἀτθίς.
9. συντρέχω.
10. ἵππος.
11. ναύ κραρος.
12. ἄπτω.
13. μοῖρα.
14. παλίγκοτος.
15. συνεμβάλλω.
16. πάγχριστος.
17. παθητικός.
18. Μελέαγρος.
19. χαράδρα.
20. τέκνου.
21. πότμος.
22. μαργίτης.
23. ὅπτομαι.
24. συνέχω.
25. αἴξ.
26. ποδός.
27. πρός.
28. νεανίας.

45. QUESTIONS.—What is a syllable ? What do you call a word of one syllable ? Of two ? Of three ? Of more than three ? What name do you give to the *last* syllable of a word ? The last but one ? The last but two ? What do you call a letter or syllable at the beginning of a word ? (Ans. An *initial* letter or syllable.) What at the end of a word ? (Ans. A *final* letter, &c.) What in the body of a word ? (Ans. A *medial* letter, &c.) Give the fundamental rule for the division of syllables. How do you divide the words πόταμος, ἔβλαψα, ἔσχον ? State the exception to the rule. What is the rule in 39 ?

γέ-γραφ-α, the middle syllable is the stem-syllable, the two others syllables of inflection ; in πρᾶγ-μα, the first is the stem-syllable, the last the syllable of derivation. See Kühner's *Gr. Gram.* § 26. 2.

How do you divide into syllables *ἴππος*, *ἀμνός*, *Ἄτθίς*, *Κάδμος*, *ἄλγος*? What is the more important distinction quoted from Kühner in the note?

LESSON VI.

Accents, Enclitics, &c.

46. a) The Greek accents are the *acute* (') and the *circumflex* (^).

b) The acute stands on *one* of the *last three* syllables. It cannot, however, stand on the *antepenult* (*last but two*), unless the final is *short*; as *ποιήσω*, *ἔδωκε*, *ἀρχή*, *ἄνθρωπος*.

c) The *circumflex* can stand on either of the *last two* syllables: but it stands only over *long vowels* and *diphthongs*, and not over the *penult* (*last but one*), unless the final is *short*; as, *ἡμᾶς*, *ταῦτα*.

47. In comparison with the sharply accented syllable, the other syllables of a word have a depressed tone, which *used to be called* the *grave accent*, and marked by a stroke drawn to the *right*: Θέόδωρὸς, i. e. Θεόδωρος.

48. From the *acute* and the *grave* (^) arose the *circumflex*. Thus *â* from *áà*; *ô* from *óà*; *ŷ* from *éà*; &c.

But *áá*, *ðá*, (the *acute* being on the *second* vowel or diphthong) would be contracted into *á*, *ð*, with the acute.

49. When the *penult* is the *tone-syllable*,* and has a *long vowel* or *diphthong*, then, if the *final* is *short*, the accent is the *circumflex*: φεύγω· but φεῦγε.

50. When a tone-syllable has also a breathing, the *acute* and *grave* are placed after the breathing, the *circumflex* above it. They stand over the vowel (ŷ, ð, δ); being, however, for convenience, placed a little before a capital (^H, ^Ω). For a (*proper*) *diphthong* their place is over the second vowel (O᷑τε, O᷑ν, o᷑τε, o᷑ν): but an *improper* one, even when it is a capital, and, as such, takes its *i* into the line of the letters, is treated as a single vowel: Ἀιδης = ᾳδης. (19. REM.) In

* i. e. the *accented* syllable.

diærēsis,* the acute accent stands *between*, and the circumflex *above* the points ; as : ἀδίος, κληθῆ.

51. Words receive the following appellations according to the accentuation of the final syllables :—

Oxytones† acute on the last syllable ; as, τετυφώς, κακός; Σήρ.

Par-oxytones “ “ last syllable but one ; as, τύπτω, ἀνθρώπου.

Pro-par-oxytones “ “ last syllable but two ; as, ἀνθρωπος, τυπτόμενος.

Peri-spōmena, circumflex “ last syllable ; as, κακῶς, ἐλθεῖν.

Pro-peri-spōmena “ “ last syllable but one ; as, πράγμα, φιλοῦσα.

52. □ A *non-oxytone* is called a *barytone*,† because it has, *not* the acute, but the supposed *grave accent* (47) on its final syllable ; as, λύω, πράγμα, πράγματα.

53. An *oxytone* is written as a *barytone* (i. e. the *acute* of an *oxytone* is written as the *grave*) when the word is in a sentence, except when it is the last word of a sentence, or immediately precedes a stop ; as, εἰ μὴ μητρυὶ περικαλλῆς Ἡερίβοια ἦν. μενοῦμεν αὐτούς. ὁ μὲν Κῦρος ἐπέρασε τὸν ποταμόν, οἱ δὲ πολέμιοι ἀπέφυγον.

REM. The accent thus written over oxytones in connected discourse is generally termed the *softened acute*.

54. A few small words are without an accent : these are called *atronics*, from *a*, which means *not*, and *τόνος*, ‘*tone*’ or ‘*accent*.’

OBS. The atronics (or *proclitics*) are the following : ὁ, ἡ, οἱ, αἱ : ἐν, εἰς (ἐσ), ἐκ (ἐξ) : ὡς, εἰ : οὐ (οὐκ, οὐχ).

The word *οὐ* = ‘*not*,’ takes the acute, when it stands as the last word of a sentence.

* When two vowels, which regularly form a diphthong, are to be pronounced separately, two points (called *puncta diærēsis*, ‘points of separation’ [διαιρέσις]) are placed over the second vowel (*ι, υ*), as : εϊ, οϊ, αϊ.

† Ὁξύς, *acutus* : περισπώμενος, *circumflexus* : βαρύς, *gravis* : τόνος, *accentus*.

55. Certain other *small* words (of *one* or *two* syllables) are called *enclitics*. They are so closely joined with the preceding word, that *their accent* is generally placed upon *it*, they themselves being pronounced without any *tone*; as, *φίλος τις* (pronounced as if written *φίλοστις*).

Σέ, ‘*thee*,’ ‘*you*,’ (*sing.*), is one of these enclitics.

Μέ, ‘*me*,’ is another: but the longer form for ‘*me*’ (*ἐμέ*) is not enclitic.

‘*Εστίν*, ‘*is*,’ is another *enclitic*.*

56. 1) When an enclitic follows a *proparoxytone* or *properispomenon* (51), the enclitic loses its accent, which is written over the *last syllable* of the preceding word.

κρύπτουσί σε, *they hide you*. | *φιλοῦσί με*, *they love me*.

2) When an enclitic follows a *paroxytone*,
a *monosyllable* enclitic *loses* } its accent.
a *dissyllable* enclitic *retains* }

κρύπτε με, *hide me*. | *φίλος ἐστίν*, *he is friendly*.

3) When an enclitic follows a *perispomenon*, it loses its *accent*, whether it is a monosyllable or a dissyllable.

φιλεῖ με, *he loves me*. | *ἀπλοῦς ἐστιν*, *he is simple*.

4) When an enclitic follows an *oxytone*, the enclitic loses its accent, but the *acute* of the *oxytone* is then *not* written as the *grave*.

καλός ἐστιν, *he is beautiful*.

ἢήρ τις, (*τις*, ‘*a certain*,’ is an enclitic.)

REM. As the correct pronunciation of the Greek language is unknown (see 2), we are not able to determine the precise use

* The other enclitics are mostly contained in the following list: the pres. indic. of *εἰμί* and *φημί* (except *εἰ* and *φῆς*); the personal pronouns, *μοῦ*, *μοί*, *σοῦ*, *σοί*, *οὐ*, &c.; the indef. pron. *τις*, *τι*; the indef. adverbs, *πάσ*, *πά*, *πή*, *ποῦ*, *ποτέ*, &c.; the particles, *τέ*, *τοί*, *γέ*, *νύν*, &c.

of the accents : their principal value to us is in their serving to distinguish words ; thus *νόμος*, *law* ; *νομός*, *pasture-ground*. *βίος*, *life* ; *βιός*, *bow*. *δῆμος*, *people* ; *δημός*, *fat*. *τίς*, *who ? τις*, *some one*. *εἰσί*, *they are* ; *εἶσι*, *he goes*. *δόλος*, *a dome* ; *δολός*, *mud*. *ἄμος*, *shoulder* ; *ἀμός*, *cruel* ; &c.

57. Beside the accents, the Greeks have several other marks to assist the reader, some of which refer to words alone and others to the members of the sentence only. These are

a) The *apostrophe*, which marks the cutting off (elision) of a vowel at the end of a word when the following word begins with a vowel ; as, *ἀπ' ἄλλων* for *ἀπὸ ἄλλων*, *κατ' ἐμέ* for *κατὰ ἐμέ*, *ἀφ' ἔαυτοῦ* for *ἀπὸ ἔαυτοῦ*, &c.

The *coronis*, which marks the blending (crasis) of two words, one ending the other beginning with a vowel, into one word ; as, *τούνομα* for *τὸ ὄνομα*, *τάγαθά* for *τὰ ἀγαθά*, *ταύτα* for *τὰ αὐτά*, &c.

The *dieresis* which marks a division between two vowels ; as, *ἀϊσσω*, *ὅϊς*, &c.

b) The punctuation marks—

The comma	[,]	as in English ; <i>τοῦτο</i> , <i>κ. τ. λ.</i>
The colon (and semicolon)	[·]	a point above the line ; <i>με·</i>
The interrogation	[;]	like the English semicolon ; <i>τίς</i> ;
The period	[.]	as in English ; <i>πρᾶγμα</i> .

Exercise 5.

58. Name the accents in the following sentences ; show whether they are placed according to the rules above given ; and point out the *enclitics* and *atronics*.

1. 'Ο δειλός ἐστι τῆς πατρίδος προδότης.
2. "Ορτυγές εἰσιν ἡδύφωνοι καὶ μαχητικοὶ ὅρνιθες.
3. ὅπως δὲ εἰδῶ μάλιστα, ὅποιός τις ἐστι τὴν ὅψιν ;
4. 'Ράδιον εὑρεῖν ἀπό γε τούτων.
5. τό τε τῶν Τριτώνων γένος.

6. ἀλλὰ δίελέ μου τὴν κεφαλὴν ἐς δύο κατενεγκών.
 7. τῷ ἐλέφαντι ἔστι δράκοντος ὄρρωδία. ὡς κακοδαίμον
 νὶς τοῦ κακοδαίμονος Πριάμου. 8. Τυφὼν ὑπὸ Ζηνὸς
 ἐκολάσθη. 9. Σαρδανάπαλος, ἐν βασιλείοις κατακε-
 κλεισμένος, οὐδὲν ἄλλο ἐδίωκεν ή ἥδονήν.

59. Are the accents rightly or wrongly placed in the examples following? if wrongly, then make the correction required.

1. βλάπτει τόν ἔχθρον. (46, c; 53.) 2. τήν τοῦ
 γεώμετρου σοφίαν θαύμαζομεν. (46, b.) 3. ἥλειφες τόν
 δέσποτην. 4. ἔπειδε τοὺς ξένους. 5. πεῖσομεν σέ.
 6. ἔχθρος ἔστιν. 7. βῆπτει τόν δίσκον. 8. φιλεῖ σέ.
 9. καλός ἔστιν. 10. βλάπτουσι σε.

LF This exercise may profitably be lengthened according to the necessities of the learner, until he is thoroughly acquainted with the accents, their right places, the enclitics, &c.

LESSON VII.

Parts of speech. Inflection, &c.

60. The parts of speech in Greek are,—the article, the noun, the adjective, the pronoun, the verb, the adverb, the preposition and the conjunction. The interjection is commonly ranked among the adverbs.

61. The first five of these (viz., article, noun, adjective, pronoun, verb) are susceptible of variation or modification in order to indicate their different relations. This is properly termed *inflection*.

62. The inflection of the article, nouns, adjectives and pronouns is termed *declension*; the inflection of the verb *conjugation*.

63. The other parts of speech (viz., adverbs, prepositions and conjunctions) do not admit of inflection.

64. The Greek, like our own language, has *three* genders, viz., the *masculine*, the *feminine* and the *neuter*; as, ὁ ἄνθρωπος, *the man*; ἡ μήτηρ, *the mother*; τὸ σῦκον, *the fig.**

OBS. To mark the genders of substantives in Greek, the different forms of the article are employed; as ὁ for the masculine, ἡ for the feminine, τό for the neuter, &c. (See 89.)

Some nouns are both masculine and feminine, and are said to be of the *common* gender; as ὁ, ἡ θεός, *god or goddess*; ὁ, ἡ τρόφος, *nurse*; ὁ, ἡ ἄνθρωπος, *human being*; &c.

65. The Greek has *three* numbers, the *singular*, the *plural*, and the *dual* which denotes *two*, or a pair.

66. It has also *five* cases, viz., the *nominative*, the *genitive*, the *dative*, the *accusative* and the *vocative*.

OBS. 1. There is no *ablative*, the place of that case being supplied mostly by the *dative*, sometimes by the *genitive*.

OBS. 2. The nominative, accusative, and vocative neuter have the same form in all numbers, and in the plural they always end in α. The nominative, accusative, and vocative dual are alike; the genitive and dative dual are also alike. The nominative and vocative plural are always alike. The dative singular always ends in ι, but in the first two declensions it is *subscript* [see 19. 2) REM.]

67. There are *three* Declensions in Greek, the *First*, *Second*, and *Third*.

* The gender of nouns is determined partly by their meaning; the following general rules may be noted to advantage:

1) Names of *males*, of *nations*, *winds*, *months*, *mountains*, and most *rivers*, are masculine.

2) Names of *females*, of *countries*, *islands*, most *cities*, most *trees* and *plants*, are feminine.

3) The names of the *letters* and *fruits*, *infinitives*, *diminutives* in -ον (except the proper names of females, e. g. ἡ Λεόντιον), all *indeclinable* words, and finally every word considered as simply *that word* (e. g. τὸ μήτηρ, 'the word *mother*'), are neuter.

General Table of the Declensions.

	I.	II.	III.
<i>Sing.</i>			
Nom.	$\left\{ \begin{array}{l} \eta s, \bar{a}s, \text{masc.} \\ \eta, \bar{a}, \bar{\bar{a}}, \text{fem.} \end{array} \right.$	$os, m. \text{ et } f.$ $ov, \text{neut.}$	$\left\{ \begin{array}{l} a, i, v, \text{neut.} \\ \omega, \text{fem.} \\ \nu, \xi, \rho, \sigma, \psi, \text{of all genders.} \\ os (\omega s), \text{increases in gen.} \end{array} \right.$
Gen.	$ov, \eta s, \text{or } as,$	$ov,$	
Dat.	$\eta, \text{or } a,$	$\omega,$	$i,$
Acc.	$\eta v, \text{or } av,$	$ov,$	$a, \text{or } \nu,$
Voc.	$\eta, \text{or } a,$	$\epsilon, ov, \text{neut.}$	$\text{various; neut. as nom.}$
<i>Plural.</i>			
Nom.	$ai,$	$oi, \bar{a}, \text{neut.}$	$\epsilon s, \bar{a}, \text{neut.}$
Gen.	$\hat{\omega}v^1$	$\omega v,$	$\omega v,$
Dat.	$ais,$	$ois,$	$\sigma i (\sigma u),$
Acc.	$\bar{a}s,$	$ovs, \bar{a}, \text{neut.}$	$\bar{a}s, \bar{a}, \text{neut.}$
Voc.	$ai,$	$oi, \bar{a}, \text{neut.}$	$\epsilon s, \bar{a}, \text{neut.}$
<i>Dual.</i>			
N. A. V.	$\bar{a},$	$\omega,$	$\epsilon,$
G. D.	$ai\nu,$	$ov,$	$ov,$

¹ Contracted from $\omega\nu$, and therefore circumflexed (48). In repeating the table, let the pupil say “ $\omega\nu$ circumflexed.”

68. QUESTIONS.—Name the parts of speech in Greek. How many and which admit of inflection? What do you mean by inflection? What term is applied to the inflection of nouns, adjectives, &c.? What to that of the verb? What parts of speech do not admit of inflection? How many genders are there in Greek? How are they generally marked? What is the common gender? How many numbers are there in Greek? What does the dual denote? How many cases? Is there any ablative? Name the cases which are alike. Repeat the table of declensions. What are the terminations of the nominative of the first declension? What of the second? Of the third? What of the genitive of the first? Of the second? Of the third? (And so on, through all the table.)

LESSON VIII.

The Verb. Present and Future Active.

69. Greek Verbs are of two kinds, those ending in ω and those in $\mu\iota$.*

70. There are *three Voices*, the *Active*, the *Passive* and the *Middle*; as, $\tau\acute{u}\pi\tau\omega$, *I strike* (act.); $\tau\acute{u}\pi\tau\omega\mu\iota$, *I am struck* (pass.); $\tau\acute{u}\pi\tau\omega\mu\iota$, *I strike myself*.

REM. For the present we use only verbs in ω in the active voice.

71. The *Moods* of Greek Verbs are, the *Indicative*, the *Imperative*, the *Subjunctive*, the *Optative* and the *Infinitive*.

72. The *Tenses* are, 1) PRINCIPAL TENSES, the *Present*, the *Perfect*, the *Future*; 2) HISTORICAL TENSES, the *Imperfect*, the *Pluperfect*, the *Aorist*.

73. The Mutes, as we have seen (30, 31), are divided into three sets of three:—

	Smooth.	Middle.	Aspirate.
p-sounds	. π	. β	. ϕ
k-sounds	. κ	. γ	. χ
t-sounds	. τ	. δ	. ϑ

- 1) For *any p*-sound with σ ($\pi\sigma$, $\beta\sigma$, $\phi\sigma$), you must write ψ .
- 2) For *any k*-sound with σ ($\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$), you must write ξ .
- 3) For *any t*-sound with σ ($\tau\sigma$, $\delta\sigma$, $\vartheta\sigma$), you must write σ only:

That is, the *t*-sound is *thrown away*.

- 4) Also for $\pi\tau\cdot\sigma$ you must write ψ : for $\kappa\tau\cdot\sigma$, ξ .

* They are so called from the ending of the first person singular of the Present Indic., as $\gamma\rho\acute{a}\phi\omega$, $\lambda\acute{e}\gamma\omega$, $\acute{\epsilon}\chi\omega$, &c. (verbs in ω), and $\tau\acute{i}\theta\eta\mu\iota$, $\acute{\iota}\sigma\tau\eta\mu\iota$, &c. (verbs in $\mu\iota$).

74. Thus : 1)	$\beta\lambda\epsilon\pi\text{-}s$	becomes	$\beta\lambda\epsilon\psi$
	$\tau\rho\iota\beta\text{-}s$	"	$\tau\rho\iota\psi$
	$\grave{\alpha}\lambda\epsilon\iota\phi\text{-}s$	"	$\grave{\alpha}\lambda\epsilon\iota\psi$
	$\tau\upsilon\pi\tau\text{-}s$	"	$\tau\upsilon\psi$
2)	$\pi\lambda\epsilon\kappa\text{-}s$	"	$\pi\lambda\epsilon\xi$
	$\lambda\epsilon\gamma\text{-}s$	"	$\lambda\epsilon\xi$
	$\grave{\alpha}\rho\chi\text{-}s$	"	$\grave{\alpha}\rho\xi$
3)	$\pi\epsilon\iota\delta\text{-}s$	"	$\pi\epsilon\iota\varsigma$
	$\sigma\pi\epsilon\nu\delta\text{-}s$	"	$\sigma\pi\epsilon\nu\varsigma$

75. The Infinitive (of the Pres. Act.) ends in $\epsilon\iota\upsilon$; as, $\lambda\acute{e}g\epsilon\iota\upsilon$, $\beta\lambda\acute{e}\pi\epsilon\iota\upsilon$, &c.

76. The root of the Present (Active) is got,

a) By throwing away the $\epsilon\iota\upsilon$ of the Pres. Infin. ; as, $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$, root, $\tau\upsilon\pi\tau$. $\grave{\alpha}\rho\chi\epsilon\iota\upsilon$, root, $\grave{\alpha}\rho\chi$.

b) By throwing away the ω of the first sing. of the Present ; as, $\grave{\alpha}\rho\chi\omega$, $\grave{\alpha}\rho\chi$. $\beta\lambda\acute{e}\pi\omega$, $\beta\lambda\acute{e}\pi$.

77. The root of the Future is got from the root of the Present (or Infinitive) by *sigmating* it ; that is, by adding s ; thus, $\beta\lambda\acute{e}\pi$, add s , $\beta\lambda\acute{e}\pi s = \beta\lambda\acute{e}\psi$.

78. The Greek language (see 65) has a form called the *Dual*, to denote *two*. The Active Voice has no *dual* form for the *first person*.

79. In the Indicative, both the *Present* and the *Future* of the *Active Voice* end in ω , and the *terminations* of the Persons are :

1.	2.	3.	EXAMPLE.*
S. ω	$\epsilon\iota\varsigma$	$\epsilon\iota$	Present.
P. $\omega\mu\epsilon\iota\upsilon$	$\epsilon\tau\epsilon$	$\omega\upsilon\sigma\iota$	$\tau\acute{u}\pi\tau\omega$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$
D.	$\epsilon\tau\sigma\iota\upsilon$	$\epsilon\tau\sigma\iota\upsilon$	$\tau\acute{u}\pi\tau\omega$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$
S. $\tau\acute{u}\pi\tau\omega$	$\tau\acute{u}\pi\tau\epsilon\iota\upsilon$	$\tau\acute{u}\pi\tau\epsilon\iota\upsilon$	Future.
P. $\tau\acute{u}\pi\tau\omega\mu\epsilon\iota\upsilon$	$\tau\acute{u}\pi\tau\epsilon\iota\upsilon\epsilon\tau\epsilon$	$\tau\acute{u}\pi\tau\epsilon\iota\upsilon\epsilon\tau\epsilon$	$\tau\acute{u}\pi\tau\omega$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$
D.	$\tau\acute{u}\pi\tau\omega\epsilon\tau\sigma\iota\upsilon$	$\tau\acute{u}\pi\tau\epsilon\iota\upsilon\epsilon\tau\sigma\iota\upsilon$	$\tau\acute{u}\pi\tau\omega$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$ $\tau\acute{u}\pi\tau\epsilon\iota\upsilon$

* See Note 2.

80. The second person sing. of the Imperative ends in *ε* added to the root of the *Present* (or *Infinitive*). *Γράφ-ω*, *I write*. *Γράφ-ε*, *write (thou)*.

81. VOCABULARY 1.

To write, γράφ-ειν
To look, βλέπ-ειν
To rub, τρίβ-ειν
To strike, τύπτ-ειν
To anoint, ἀλείφ-ειν
To weave, πλέκ-ειν

To say, to tell, λέγ-ειν
To rule, ἀρχ-ειν (governs
gen.)
To persuade, πείθ-ειν
To cheat, { ψεύδ-ειν.
To beguile, {

Exercise 6.

82. a) *Read and translate into English.*

[*You*, in what follows, is to be considered *sing.* unless *pl.* is added.]

1. *Γράψω*. 2. *Γράφετον*. 3. *Βλέπομεν*. 4. *Τρίβουσι*. 5. *Τρίψουσι*. 6. *Λέγετε*. 7. *Λέγε*. 8. *Τύπτει*. 9. *"Αρξει*. 10. *Πείσουσι*. 11. *Ψεύσεις*. 12. *Βλέψω*. 13. *'Αλείψεις*. 14. *'Αλείψουσι*. 15. *Λέγεις*. 16. *Λέγομεν*. 17. *Πεῖθετε*. 18. *Πεῖθε*. 19. *Πεῖθετον*. 20. *Λέξετον*. 21. *Πλέξω*. 22. *Τρίβεις*. 23. *Τρίψετον*.

b) *Translate into Greek.*

- 1 You * anoint. 2. He anoints. 3. We will anoint.
4. You (*pl.*) anoint. 5. You (*two*) will say. 6. He will tell. 7. He will look. 8. You will beat. 9. They look. 10. You (*pl.*) look. 11. You (*pl.*) will cheat.
12. They will persuade. 13. He will persuade.
14. Persuade. 15. Tell. 16. Look. 17. They (*two*) look. 18. They will rub. 19. You (*two*) will weave.
20. You will persuade.

* As in Latin, the nom. of the *personal pronouns* is not expressed except for the sake of *distinction* or *emphasis*. They are to be left untranslated here.

The pupil ought to write out, plainly and distinctly, his translations from Greek into English, and from English into Greek. In the latter case, too, he should accentuate the Greek words, bringing to bear, as far as he is able, the rules for accentuation, 46, &c.

LESSON IX.

The Verb, continued.

83. If a root ends in ϵ , the terminations of the Present (79) will be contracted thus (see 48):

S.	$\acute{\epsilon}\text{-}\omega$	$\acute{\epsilon}\text{-}\epsilon\text{i}s$	$\acute{\epsilon}\text{-}\epsilon\text{l}$	$\hat{\omega}$	$\epsilon\hat{i}s$	$\epsilon\hat{i}$
P.	$\acute{\epsilon}\text{-}\omega\mu\epsilon\nu$	$\acute{\epsilon}\text{-}\epsilon\text{t}\epsilon$	$\acute{\epsilon}\text{-}\omega\upsilon\sigma\iota$	$\hat{\omega}\mu\epsilon\nu$	$\hat{\epsilon}\text{t}\epsilon$	$\hat{\omega}\upsilon\sigma\iota$
D.	$\acute{\epsilon}\text{-}\epsilon\text{t}\epsilon\text{o}\nu$	$\acute{\epsilon}\text{-}\epsilon\text{t}\epsilon\text{o}\nu$		$\hat{\epsilon}\text{t}\epsilon\text{o}\nu$	$\hat{\epsilon}\text{t}\epsilon\text{o}\nu$	

84. When a root ending in ϵ is *sigmated* (i. e. is increased by an added sigma, 77), the ϵ is changed into η . Thus,

$\phi\acute{\iota}\lambda\epsilon\text{-}\epsilon\text{s}$	{	becomes	{	$\phi\acute{\iota}\lambda\eta\text{-}\eta\text{s}$
$\pi\acute{\o}\iota\epsilon\text{-}\epsilon\text{s}$	{		{	$\pi\acute{\o}\iota\eta\text{-}\eta\text{s}$
$\pi\acute{\o}\iota\epsilon\omega$,	<i>I make</i> ;	$\pi\acute{\o}\iota\eta\sigma\omega$	<i>I will make</i> .
$\phi\acute{\iota}\lambda\epsilon\omega$,	<i>I love</i> ;	$\phi\acute{\iota}\lambda\eta\sigma\omega$	<i>I will love</i> .

85. The pupil will recollect that—

1) A verb agrees with its nominative case in *number* and *person*;* as,

Kūpos tūptei, *Cyrus strikes*.

tà ζῶa tréχei, *The animals run*.

ἡμεῖs σe φiλoῦμeν, *We love you*.

2) A transitive verb is followed by the *accusative*; as,

Kúnēs toὺs ἐχθρoὺs δáκnuouσiν, *Dogs bite their enemies*.

* But a *dual nominative* is often joined with a *plural verb*; and a *neuter plural* generally takes a *singular verb*.

Λύκος ἄμνον ἐδίωκεν, A wolf was pursuing a lamb.

Γυνή τις ὅρνιν εἶχε, A woman had a hen.

86. VOCABULARY 2.

To love, (*φιλέ-ειν* =) *φιλεῖν* | To hide, *κρύπτ-ειν*.

To make, (*ποιέ-ειν* =) *ποιεῖν*

Nom. *I*, ἐγώ. Thou, σύ. We, ήμεῖς. You, ὑμεῖς.

Acc. *Me*, ἐμέ or μέ. Thee, σέ. Us, ήμᾶς. You, ὑμᾶς.

Him, αὐτόν.

Them, αὐτούς.

This (neut. sing.), τοῦτο.

These things, ταῦτα.

Not, οὐ, (with the imperative, μή.)

[*Μέν—δέ* are *indeed—but*. The *μέν* is, however, mostly *not* translated in English. They cannot stand as the *first word* of a sentence or clause.

Exercise 7.

87. a) Translate into English.

1. *Φιλοῦσιν αὐτόν.* 2. *Φιλήσουσι.* 3. *Φιλεῖ.* 4. *Ποιοῦσι ταῦτα.* 5. *Ποιεῖς.* 6. *Ποιήσεις.* 7. *Κρύπτεις.* 8. *Κρύψομεν.* 9. *'Εγὼ** μὲν κρύπτω ταῦτα, σὺ δὲ οὐ κρύπτεις. 10. *'Ημεῖς* μὲν φιλοῦμεν αὐτόν, ὑμεῖς δὲ οὐ φιλεῖτε. 11. *Σὺ* μὲν ψεύσεις αὐτόν, ἐγὼ δὲ οὐ ψεύσω. 12. *'Ημᾶς* μὲν πείσεις, αὐτὸν δὲ οὔ.

b) Translate into Greek.

(Words to which ^o are prefixed are not to be translated.)

1. You love him. 2. I indeed love him, but you do not love (^ohim). 3. You ^{4†} will love him, but I ^oshall not. 4. They will love them. 5. You love him. 6. You (*pl.*) love him. 7. They are doing these things. 8. He is doing this. 9. We ^{4†} are doing these

* See note * on p. 21.

† These numerals refer to the Table of "Difference of Idioms," &c. immediately preceding the Indexes.

things, but you (*pl.*) are not doing ^othem. 10. I will do this. 11. I will do this, but you shall not do ^oit. 12. We will hide this. 13. Ye shall weave.

88. QUESTIONS.—What accent has *φιλοῦσιν* ? [48.] What hence called ? [51.] Why is *αὐτόν* written as an *oxytone* ? [53.] Why are *ἐγώ, μὲν, σὺ, δὲ* written thus, and not *ἐγώ, μέν, σύ, δέ* ? Why has *οὐ* no accent in several places, but has the acute in the last sentence above ? [54, Obs.] What case is *ταῦτα* ? By what rule ? [83, 2.] What cases are *ἐγώ, σὺ* and *ἥμεῖς* ? Give the rule for the agreement of a verb with its nominative case. [83, 1.] How is *αὐτόν* governed ? What case is *ἥμᾶς* ? Why ? Parse the verb *ψεύσεις* (thus : *ψεύσεις* is the fut. act. 2d pers. sing. from *ψεύδω*, root *ψευδ-*: the root of the fut. is got from the root of the pres. by adding *s*, which makes *ψευδς*: but by 71, 3, for any *t*-sound with *s* you must write *s* only, which makes *ψευς*, root of the fut.) What is the root of *ποιεῖς* ? [74, 77.] If the root of *ποιεῖς* is *ποιε*, why do you write *ποιήσεις* in the fut. ? [82.] What is the place of *μέν* and *δέ* in Greek sentences ? Do you translate *μέν* in the sentences above ? In translating the English into Greek, do you insert the *μέν*, or not, in 2, 3, 9, 11 ? (Obs. Imitate the order of the words in the Greek sentences.)

LESSON X.

The Article.

89. The Article in Greek is prefixed to nouns in order to ascertain or define them; as, *ὁ ποιητής*, “*the poet* ;” *ἡ κόρη*, “*the maiden* ;” *τὸ γόνυ*, “*the knee*.”

REM. The Greeks have no indefinite article, answering to our “*a*” or “*an*.”

PARADIGM OF THE ARTICLE.

ὁ, ἡ, τό, “the.”

SINGULAR.			PLURAL.			DUAL.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. <i>ὁ</i>	<i>ἡ</i>	<i>τό</i>	<i>οἱ</i>	<i>αι</i>	<i>τά</i>	N. { <i>τώ</i>	<i>τά</i>	<i>τώ</i>
G. <i>τοῦ</i>	<i>τῆς</i>	<i>τοῦ</i>	<i>τῶν</i>	<i>τῶν</i>	<i>τῶν</i>	A. { <i>τώ</i>	<i>τά</i>	<i>τώ</i>
D. <i>τῷ</i>	<i>τῇ</i>	<i>τῷ</i>	<i>τοῖς</i>	<i>ταῖς</i>	<i>τοῖς</i>	G. { <i>τοῖν</i>	<i>ταῖν</i>	<i>τοῖν</i>
A. <i>τόν</i>	<i>τήν</i>	<i>τό</i>	<i>τούς</i>	<i>τάς</i>	<i>τά</i>	D. { <i>τοῖν</i>	<i>ταῖν</i>	<i>τοῖν</i>

90. The pupil will observe that *ō*, *ē*, *oi*, *ai* are *atonic* (54); the genitives and datives *perispomena* (51); and the other cases *oxytone* (51).

REM. In the dual the feminine is more commonly *τῷ*, *τοῖν*, than *τῷ*, *τοῖν*. *Τῷ* (as *fem. dual*) is very uncommon.

91. The Article is often equivalent to a weakened possessive; and is translated by *my*, *your*, *his*, *her*, *their*; as, *κύνες τοὺς ἔχθροὺς δάκνουσιν*, *ἔγὼ δὲ τοὺς φίλους, ἵνα σώσω*, “*Dogs bite their enemies, but I my friends, that I may save them.*”

REM. “The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied.” (*Donaldson.*)

92. VOCABULARY 3.

Poet, ποιητής, ὁ (acc. ποιητήν).

Letter, epistle, ἐπιστολή, ἡ (acc. ἐπιστολήν).

Young man, youth, νεανίας, ὁ (acc. νεανίαν).

Tent, σκηνή, ἡ (acc. σκηνήν).

Sea, θάλασσα, ἡ (acc. θάλασσαν).

Exercise 8.

93. a) Translate into English.

1. ‘Ο ποιητὴς τὴν ἐπιστολὴν γράψει.
2. Τὸν νεανίαν φιλοῦμεν.
3. Μὴ γράφε ἐπιστολήν.
4. ‘Ημεῖς μὲν πεισομεν αὐτούς, ὑμεῖς δὲ οὐ πείσετε.
5. Ποιήσετε σκηνήν.
6. ὁ νεανίας λέξει ταῦτα.
7. Εγὼ μὲν οὐ φιλέω τὴν θάλασσαν, σὺ δὲ φιλεῖς.
8. Κρύψει τὴν ἐπιστολήν.
9. Αλείφομεν τὸν νεανίαν.
10. Ποιητής.
11. ‘Ο ποιητής.
12. ‘Τμεῖς με φιλεῖτε.
13. Ταῦτα αὐτοὺς πείσει.
14. Λέξετον τοῦτο.
15. Σκηνὴν ποιεῖ.
16. Πείσομέν σε.
17. ‘Ο νεανίας λέξει τὴν ἐπιστολήν.
18. Σὲ μὲν

πείσουσιν, ἐμὲ δὲ οὐ.* 19. *Kύρος γράφειν ἐπιστολὴν φιλήσει.*

b) *Translate into Greek.*

1. The young man will persuade the poet.
2. He will hide the letter.
3. Do not strike the poet.
4. He loves us.
5. They are doing these things.
6. We will love them, but you will not love (^o them).
7. The young man weaves.
8. These things beguile the poet.
9. Do not persuade the youth to love the sea.
10. He loves a youth.
11. We will make a tent.
12. The poet does not love the sea.
13. Write your letters.

94. QUESTIONS.—What is the use of the article in Greek? Is there any thing answering to our indefinite article? Which portions of the article are *atonic*? Which *perispome*? Which *oxytone*? Which are the most usual forms in the dual? What is the article often equivalent to? Give the Greek for “Dogs bite *their* enemies.” In the Exercise (sentence 3, Greek), how do you translate *ἐπιστολὴν*, without the article? 4. Account for the acute on *ἀντούς*. 10, 11. Point out the difference. 12. What is *με*? 13. What rule applies? [85, 1.] 14. Parse *λέξετον*. 16. Account for the two accents on *πείσουσιν*. 18. What do you call the *v* in *πείσουσιν*? To what words is it added? In sentence 3 (English), do you use *μή* or *οὐ*? 8. Is the verb singular or plural? 13. How do you translate “your”?

LESSON XI.

First Declension of Nouns.

95. As we have seen above (67), there are in Greek three different ways of inflecting substantives, distinguished as the *first*, *second*, and *third* declensions.

* The third singular and the third plural of verbs in *σι*, *ε*, or *ι*, have sometimes an *v* added, when a word beginning with a vowel follows. This *v* is also added to the dative plur. in *σι*, and to some adverbs of place, &c. It is called *v ἐφελκυστικόν*. But in reality, the *v* which is thus said to be added belonged to the original form of the word.

96. Nouns of the first declension end in *a* and *η*, feminine; *as* and *ης*, masculine.

TERMINATIONS OF THE FIRST DECLENSION.

SINGULAR.			PLURAL.		DUAL.
N.	ă, ā or η	ās or ηs	ai		ā
G.	ηs	ās ηs	ōv	ōv	aiν
D.	η	ā	ā	aīs	aiν
A.	āv	āv ηv	āv	ηv	ās
V.	ă	ā η	ā	η, ā	ā

REM. The gen. *as* and dat. *ā* belong to nouns that end in *ρa*, or in *a* preceded by a vowel (*a pure*), together with ἀλαλά, and some proper names in *ā*: Ἀνδρομέδā, Λήδā, &c. The rest in *a* take *ηs*, *η*. The termination *a*, gen. *ηs*, is *always short*; *a*, gen. *as*, is *mostly long*.*

PARADIGMS OF FEMININE NOUNS.

	Muse.	Shadow.	Country.	Honor.	Justice.
Sing. N.	ἡ Μοῦσα	σκιά (ā)	χώρα	τιμή	δίκη
G.	τῆς Μούσης	σκιᾶς	χώρας	τιμῆς	δίκης
D.	τῇ Μούσῃ	σκιᾷ	χώρᾳ	τιμῇ	δίκῃ
A.	τὴν Μούσαν	σκιάν (ā)	χώραν	τιμῆν	δίκην
V.	Μοῦσα	σκιά (ā)	χώρα	τιμή	δίκη
Plur. N.	αι Μοῦσαι	σκιαί	χῶραι	τιμαί	δίκαι
G.	τῶν Μουσῶν	σκιῶν	χωρῶν	τιμῶν	δικῶν
D.	ταῖς Μούσαις	σκιαῖς	χώραις	τιμαῖς	δίκαις
A.	τὰς Μούσᾶς	σκιάς (ā)	χώρας	τιμάς	δίκας
V.	Μοῦσαι	σκιαί	χῶραι	τιμαί	δίκαι
Dual. N. A. V.	τὰ Μούσα	σκιά (ā)	χώρα	τιμά	δίκα
G. D.	ταῖν Μούσαιν	σκιαῖν	χώραιν	τιμαῖν	δίκαιν

97. *On the accentuation.*] The accent remains, as long as the general rules (46, *b*, *c*) will let it, on the same syllable; with the exception of the gen. plural, which in this declension is always *peri-spōmenon*.

1) If the accent is on the last syllable, it remains indeed on that syllable, but is changed into the *circumflex* in the *gen.* and *dat.* of all numbers. Thus, *τιμή*, *τιμῆς*, *τιμῆ*, *τιμῶν*, *τιμαῖς*, *τιμαῖν*.

2) In the nom. plural, *ai* is considered *short* with respect to *accentuation*: hence if the penult has a *diphthong* or *long vowel*, an acute

* See Note 3.

on that syllable is changed into the circumflex. For instance, *γνώμη* has nom. plural *γνῶμαι*, *χώρα* has nom. plural *χῶραι*.

3) When the final syllable becomes long, the *circumflex* cannot stand on the penult (46, c): *σφαῖρα* cannot have *σφαῖρᾶς*. Hence the accent must be the *acute*, since that accent *can* stand on the penult, whatever the quantity of the final may be: *σφαῖρα*, gen. *σφαῖρᾶς*, *Μοῦσα*, gen. *Μούσης*.

4) If the word be proparoxytone (which it cannot be, unless the final *ă* is short), no accent *can* stand on the antepenult when the final becomes long. It is necessary therefore to move the acute one place to the right: *ἔχιδνα*, gen. *ἔχιδνης*.

98. The pupil will observe that—

1) *Abstract substantives* (e. g. the names of *virtues*, *vices*, &c.) often take the article, which is not to be translated into English.

2) *Proper names* often take the article when they have been lately mentioned; or when they are the names of *well known* persons or places.

EXAMPLES.

φιλοῦμεν τὴν σοφίαν, we love wisdom.

ἡ μέθη μικρὰ μανία ἐστίν, drunkenness is a brief madness.

βλάπτουσι τὴν Ἐρέτριαν, they are injuring Eretria.

ὁ Σωκράτης ἦν φιλόσοφος, Socrates was a philosopher.

Κῦρον μεταπέμπεται ἀναβαίνει οὖν ὁ Κῦρος, He sends for Cyrus; Cyrus thereupon goes up.

99. VOCABULARY 4.

Eretria, Ἐρέτρια, *as.*

Philosophy, φιλοσοφία, *as.*

The soul, the mind, ψυχή, *ἡs.*

Virtue, ἀρετή, *ἡs.*

Benefit, profit; a blessing, ὡφέλεια, *as.*

Pleasure, ἡδονή, *ἡs.*

Wisdom, σοφία, *as.*

Slavery, δουλεία, *as.*

Ignorance (brutish), ἀμαζία, *as.*

Madness, μανία, *as.*

Calamity, συμφορά, *ᾶs.*

<i>Loss, injury, penalty; a calamity, ζημία, as (damnum).</i>	<i>Necessity, compulsion, ἀνάγκη, ης.</i>
<i>Hurt, βλάβη, ης.</i>	<i>Damsel, κόρη, ης.</i>
<i>Fate, μοῖρα, as.</i>	<i>Force, violence, βία, as.</i>
<i>Injustice, ἀδικία, as.</i>	<i>Anger, ὁργή, ης.</i>
<i>Justice (as habit), δικαιοσύνη, ης.</i>	<i>Ball, σφαῖρα, as.</i>

<i>To hurt, injure, βλάπτειν.</i>	<i>To yield, εἴκειν, (governs the dative.)</i>
<i>To flee or fly from, shun, φεύγειν.</i>	<i>To throw, βίπτειν.</i>
<i>To pursue, διώκειν.</i>	<i>Is, ἔστι (ἔστιν); are, εἰστί, (εἰστίν.)</i>

Both—and, καὶ—καὶ ; τὲ καὶ (τέ is enclitic, 55), or τέ . . . καὶ (with a word or words between). Τὲ καὶ often = 'and' only.

Himself, ἑαυτόν or αὐτόν.

Who? τίς;

Towards, πρός (with accusative).

OBS. 1) αὐτόν (with smooth breathing) = him.

αὐτόν (with rough breathing) = himself.

2) Τίς; 'who?' retains its acute accent even in a sentence.

Exercise 9.

100. a) Translate into English.

1. *Mὴ βλάπτε τὴν Ἐρέτριαν.* 2. *Οὐ βλέπει πρὸς φιλοσοφίαν.* 3. *Ἀρχε τῆς ψυχῆς.* 4. *Ἡ ἀρετὴ οὐ βλέψει πρὸς ὡφέλειαν.* 5. *Ρίψω τὴν σφαῖραν.* 6. *Ἡ μοῖρα ἄρχει βλάβης τε καὶ ὡφελείας.* 7. *Φεῦγε τὴν ἀδικίαν.* 8. *Τὴν μὲν ἀδικίαν φεῦγε, τὴν δὲ δικαιοσύνην δίωκε.* 9. *Εἶκε τῇ βίᾳ.* 10. *Mὴ εἶκε ταῖς ἡδοναῖς.* 11. *Φεῦγε τὴν τῶν ἡδονῶν δουλείαν.* 12. *Τῇ μὲν σοφίᾳ εἶκε, τῇ δὲ ἡδόνῃ μὴ εἶκε.* 13. *Ἡ μὲν ἀρετὴ σοφία ἔστιν, ἡ δὲ ἀδικία ἀμαδία τε καὶ μανία.* 14. *Ταῖς συμφοραῖς εἴκομεν.* 15. *Mὴ βλάπτε τὰ (ορ τῷ) κόρα.* 16. *Ἡ δικαιοσύνη ἀρετὴ ἔστι.* 17. *Σωκράτης αὐτὸν φιλεῖ, εμὲ δὲ οὐ.* 18. *Tίς τὴν σκηνὴν ποιήσει;* 19. *Ἐαυτὸν κρύψει.* 20. *Ζημία ἔστιν.* (See 56, 2.)

b) Translate into Greek.

1. We yield to force and necessity.
2. Pursue virtue.
3. You will look to profit.
4. Pursue both justice and virtue.
5. We will yield to necessity, but not to force.
6. Rule over your (*say* ‘the’) anger.
7. We will yield to the compulsion of calamities.
8. Do not yield to the slavery of pleasure.
9. Who will hide me?
10. He loves himself.
11. Who is looking towards the young man?
12. They are throwing the ball.
13. It is a ball.
14. Virtue and justice are wisdom.
15. This is a loss to the poet.

101. QUESTIONS.—How many declensions are there in Greek? What are the terminations of the first declension? Which are *feminine*? Which *masculine*? Which nouns have gen. *as*, dat. *a*? What is the quantity of *a*, gen. *ης*? Of *a*, gen. *as*? Go through with *Μοῦσα*, *σκιά*, *χώρα*, *τιμή*, *δίκη*. What is the general statement as to the accent? How is the gen. pl. always accented? If a noun is oxytone in the nom., what is the accent of the gen. and dat.? What is the quantity of *ai* with respect to accentuation? Suppose then the penult have a diphthong or long vowel, with an acute on it, what is that acute changed into when the termination becomes *ai*? Can the circumflex stand on the penult when the last syllable becomes long? If the final of a proparoxytone becomes long, what accent do you give it? Give the rules for the use of the article in 98. In the Exercise (sentence 3, Greek) account for the genit. [81, 99.] 7, 8, 9, &c., account for the article. [98, 1.] 15. Which is better, *τά* or *τὰ κόρα*? [90, REM.] Sentence 9 (English), what is the Greek for *who*? Does it retain its accent in a sentence? 10. Give the Greek for *himself*. 13. How do you express “it is” &c. in Greek? (By *ἐστίν* simply.)

LESSON XII.

Contracts. Masculines of the First Declension.

102. Some feminines of the first end in *η*, *ā* contracted from *éa*, *áa*. They are declined regularly as if from *η*, *a*; but every case is a *perispomenon*. (*Συκέα*)

=) συκῆ, συκ-ῆς, συκ-ῆ, &c.: (*μνάα* =) μνᾶ, μνᾶς, μνᾶ, &c.

PARADIGMS OF MASCULINE NOUNS.

		Citizen.	Perses.	Youth.	Fowler.
Sing. N.	δ	πολίτης	Πέρσης	νεανίας	δρυιζοζήρας
	Γ.	τοῦ	πολίτου	νεανίου	δρυιζοζήρα
	Δ.	τῷ	πολίτῃ	νεανίᾳ	δρυιζοζήρᾳ
	Α.	τὸν	πολίτην	νεανίαν	δρυιζοζήραν
	Β.	πολίτᾳ	Πέρσῃ	νεανίᾳ	δρυιζοζήρᾳ
Plur.	Ν.	οἱ	πολῖται	νεανίαι	δρυιζοζήραι
	Γ.	τῶν	πολιτῶν	νεανιῶν	δρυιζοζήρῶν
	Δ.	τοῖς	πολίταις	νεανίαις	δρυιζοζήραις
	Α.	τοὺς	πολίτας	νεανίας	δρυιζοζήρας
	Β.	πολῖται		νεανίαι	δρυιζοζήραι
Dual. N. A. V.		τῷ	πολίτᾳ	νεανίᾳ	δρυιζοζήρᾳ
	G. D.	τοῦν	πολίταιν	νεανίαιν	δρυιζοζήραιν

103. Masculine nouns in *ης* have the vocative in *η*, except the following, which have *ā*:

- 1) Those in *της*.
- 2) Those compounded of a substantive and a verb, that simply append *ης* to the verbal root; as *γεωμέτρης*, *geometer*; *ἀρτοπώλης*, *breadseller*, *baker*.
- 3) National names; as *Πέρσης*, *a Persian*, voc. *Πέρσα*,—but *Πέρσης*, *Perses*, voc. *Πέρση*.

104. The rules of accentuation are the same as for feminines (97).—*Δεσπότης* irregularly throws back its accent in *vocat.* (ὦ δέσποτα), and *χρήστης*, *usurer*, has gen. pl. *χρήστων*.*

105. Some nouns in *ῆς*, contracted from *εας*, are declined regularly, but every case is *perispomenon*. (*Ἐρμέας* =) *Ἐρμῆς*, *οὐ*, *ἥ*, *ἥν*, &c.

106. Several masculines in *ᾶς* have the Doric gen. in *ā*: viz. *πατραλοίας*, *a parricide*, *μητραλοίας*, *a matricide*, *δρυιζοζήρας*, *a fowler* or *bird-catcher*: also several proper names; as *Σύλλας*, gen. *Σύλλα*, and contracts in *ᾶς*, *Βορρᾶς* (from *Βορέας*), gen. *Βορρᾶ*.

* Three other nouns of the first declen. are paroxytone in the gen. pl.; as *ἀφῆ*, *anchovy*; *ἐτησίαι*, *Etesian winds*; *χλοῦνης*, *wild boar*; which have gen. pl. *ἀφήων*, *ἐτησίων*, *χλούνων*.

107. A few proper names have the Ionic genit. in *εω*, even in the Attic dialect; as Τήρης, Θάλης, Τήρεω, Θάλεω. (Note the *irregular* accent.)

108. VOCABULARY 5.

Persian, Πέρσης.

Perse (proper name), Πέρσης.

Land, earth, γῆ.

Domestic, οἰκέτης.

Baker, ἀρτοπώλης.

Bookseller, βιβλιοπώλης.

Geometer, γεωμέτρης.

Master, δεσπότης (see 104).

Laborer, cultivator, ἐργάτης.

Desire, ἐπιθυμία.

Disciple, pupil, μαθητής.

Citizen, πολίτης.

Sailor, ναύτης.

Minerva, Ἀθηνᾶ (ā = áa, Athēnē).

Mercury, Ἐρμῆς (Hermes).

Boreas, the north wind, Βορρᾶς (106).

The Gelas, (a river in Sicily,) Γελᾶς, ā (106).

Poet, ποιητής.

Mina, (a coin,) μνᾶ (= μνάα).

Weasel, γαλῆ (= γαλέη).

Fig-tree, συκῆ (ῆ = éa).

To chastise, κολάζειν.

To have, ἔχειν (takes rough breathing in the future.)

To plant, φυτεύειν.

To hunt, θηρεύειν.

To admire, θαυμάζειν.

One ought; we ought, χρή (= oportet.)

Hail! χαῖρε (imperat. of χαίρω).

“*By*,” in swearing by a deity, νῆ (with accus.)

Not even, οὐδέ (ne ... quidem).

Five, πέντε.

Was, ἦν: *were*, ἦσαν.

To speak ill (or evil) of, κακῶς λέγειν, (with acc. of person.)

109. The Infinitive Mood with the article answers to our participial substantive: *τὸ λέγειν*, *to say*, or (*the*) *saying*; *τοῦ λέγειν*, *of saying*; *τῷ λέγειν*, *by saying*, or (with governed case interposed) *τῷ ταῦτα λέγειν*, *by saying these things*. It may be governed by prepositions, &c., just like any other substantive: *ἀπὸ τοῦ λέγειν*· *τῇ τοῦ λέγειν ῥώμῃ*, &c.

Exercise 10.

110. a) *Translate into English.*

1. ‘Ο Πέρσης ἄρχει^a τῆς τε γῆς καὶ τῆς θαλάσσης.
2. Οὐδὲ οἰκέτας χρὴ ὄργη κολάζειν. 3. ‘Ο ἀρτοπώλης

πέντε μνᾶς ἔχει. 4. Ο Προμηθεὺς^b κλέπτει Ἀθηνᾶς τὴν σοφίαν. 5. Ω Πέρση, μὴ εἴκε τῇ τοῦ ἄρχειν ἐπιθυμίᾳ. 6. Φεῦγε, ὁ Πέρσα. 7. Ο ἐργάτης συκᾶς φυτεύει. 8. Οἱ Πέρσαι γῆς ἐργάται εἰσίν. 9. Θηρεύσομεν τὰς γαλᾶς. 10. Τὴν τοῦ γεωμέτρου σοφίαν θαυμάζομεν. 11. Νὴ τὴν Ἀθηνᾶν ποιήσω ταῦτα. 12. Χαῖρε, ὁ δεσπότα. 13. Χαῖρε καὶ σύ, ὁ βιβλιοπώλα. 14. Τὸ ὄνομα^c ἦν ἀπὸ τοῦ Γέλα. 15. Τὴν τοῦ ὄρνιθοδήρα^d τέχνην θαυμάζομεν. 16. Οὐδὲ δεσπότας χρὴ κακῶς λέγειν.

^a 81.^b Prometheus. (98, 2.)^c τὸ ὄνομα, a name; ἀπὸ,

from, (with gen.)

^d 106.

b) *Translate into Greek.*

1. The disciples of the geometer have five minæ.
2. The Persians are masters of the sea.
3. The laborers are planting a fig-tree.
4. O laborer, plant the fig-tree.
5. By Hermes, I will not do this.
6. They yield to the desire of having disciples.
7. The geometers have pupils.
8. O Geometer, do not yield to the desire of talking.
9. Do not speak-evil-of the citizens.
10. Hail! O baker.
11. By Athēnē, I will have the sphere.
12. By Hermes, I will plant the fig-trees.
13. One-ought not to plant even a fig-tree.

111. QUESTIONS.—How are femin. contracts declined? Go through with *πολίτης*, *Πέρσης*, *νεανίας*, *ὄρνιθοδήρας*. What is the vocat. of masc. nouns in *ης*? Name the exceptions. What are the rules of accentuation? Give the vocat. of *δεσπότης* and gen. pl. of *χρήστης*. How are nouns in *ῆς* declined? What peculiarity have several masculines in *ᾶς*? What is the genit. of such nouns as *Τήρης*, *Θάλης*, &c.? How is the infin. mood with the article used? In the Exercise (sentence 1, Greek), why has *τε* no accent? 2. Why is *ὅργη* perispomenon? [97, 1.] 8. Why is *γῆς* without the article? (Common nouns omit the article under certain circumstances, as here, *γῆ* being used of the particular country of the *Πέρσαι*.) Why does *εἰσίν* retain its accent after *ἐργάται*? [56, 2.] 10. What is the order of the words? Is it to be imitated? 13. What is the quantity of the *α* in *βιβλιοπώλα*? Sen-

tence 1 (English), how do you translate “have?” Give the rule [85, 1]. 2. What case do you put “masters” in? (The nom. after the verb.) 6. What case does *εἰκειν* govern? 9. What case do you put “citizens” in?

LESSON XIII.

Second Declension of Nouns.

112. Nouns of this declension end in *os*, *masculine*, often *feminine*, and *ov* *neuter*.

REM. Fem. diminutive proper nouns in *ov* are an exception, e. g. *ἡ Γλυκέριον*. (See 64, note *.)

TERMINATIONS OF THE SECOND DECLENSION.

	SINGULAR.		PLURAL.		DUAL.
N.	<i>os</i>	<i>ov</i>	<i>oi</i>	<i>ă</i>	<i>ω</i>
G.		<i>ov</i>		<i>ων</i>	<i>ονυ</i>
D.		<i>ω</i>		<i>ois</i>	<i>ονυ</i>
A.		<i>ov</i>	<i>ous</i>	<i>ă</i>	<i>ω</i>
V.	<i>os, e</i>	<i>ov</i>	<i>oi</i>	<i>ă</i>	<i>ω</i>

PARADIGMS.

SING.	N.	Word.	Disease.	God.	Fig.
	N.	δέλόγος	ἡ νόσος	δέλος	τὸ σῦκον
	G.	τοῦ λόγου	τῆς νόσουν	τοῦ θεοῦ	τοῦ σύκουν
	D.	τῶ λόγῳ	τῇ νόσῳ	τῷ θεῷ	τῷ σύκῳ
	A.	τὸν λόγον	τὴν νόσον	τὸν θεόν	τὸ σύκον
	V.	λόγε	νόσε	θεός	σῦκον
PLUR.	N.	οἱ λόγοι	αἱ νόσοι	οἱ θεοί	τὰ σῦκα
	G.	τῶν λόγων	τῶν νόσων	τῶν θεῶν	τῶν σύκων
	D.	τοῖς λόγοις	ταῖς νόσοις	τοῖς θεοῖς	τοῖς σύκοις
	A.	τοὺς λόγους	τὰς νόσους	τοὺς θεούς	τὰ σῦκα
	V.	λόγοι	νόσοι	θεοί	συκᾶ
DUAL. N. A. V.	τὼ λόγῳ	τὰ νόσῳ	τῷ θεῷ	τῷ σύκῳ	
G. D.	τοῦν λόγοιν	ταῖν νόσοιν	τοῖν θεοῖν	τοῖν σύκοιν	

113. The vocative of words in *os* (as will be observed) sometimes ends in *os*: as ὁ φίλε and ὁ φίλος: always ὁ θεός.

114. *On the accentuation.*]—The accent remains on the syllable which is accented in the nominative, as long as it can: except in the vocative ἀδελφε, from ἀδελφός, *a brother*. The termination *oi* in the

plural, like *ai* in the first declension, is considered *short* with reference to accentuation. The change of the accent is like that in the first declension (97), except that it is only *oxytones* (not *all* words, as in the first declension) that become *perispomena* in the genitive plural (*ἰατρός· ἰατρῶν*). The rest are *paroxytones*.

115. VOCABULARY 6.

Lecythus, Λήκυθος, ἡ (a fortress in Macedonia near Torōne).

A temple, ἱερόν, τό, (prop. neut. adj. from *ἱερός*, holy.)

A gift, δῶρον, τό.

God, θεός, ὁ.

Word, speech, reason, λόγος, ὁ.

Judge, juror, δικαστής, ὁ.

Work, action, ἔργον, τό.

Man, human being, ἄνθρωπος, ὁ.

Stranger, host, guest, ἔνος, ὁ.

Physician, ἰατρός, ὁ.

Sorrow, lament, ἥπη, ἡ.

Plain, level, πεδίον, τό.

Tarzeer, marksman, ἀλταστής, ὁ.

An enemy, polemios (prop. adj., hostile); ἔχερός, ὁ.

Way, road, ὁδός, ἡ.

Army, army, στρατία, ἡ.

Running, race-course, δρόμος, ὁ.

To run, run (= *ἵειν*). Δρόμῳ
ἥειν is stronger; *to run at full speed*; *to run to the charge* (of soldiers).

Quoit, discus, δίσκος, ὁ.

Slave, slave, δοῦλος, ὁ.

Drug, poison, φάρμακον, τό.

Tale, legend, μῦθος, ὁ.

Garland, στέφανος, ὁ.

Stadium, στάδιον, (= 606 $\frac{3}{4}$ English feet) pl. στάδιοι or στάδια.

Rock, crag, πέτρα, ἡ.

Stone, λίθος, ὁ.

Silver, ἄργυρος, ὁ.

Gold, χρυσός, ὁ.

Mere talk, mere stuff, nonsense, λῆπος, ὁ.

Fear, alarm, φόβος, ὁ.

Horse, steed, ἵππος, ὁ.

Ass, mule, ὄνος, ὁ.

To care for, manage, φροντίζειν, (governs the gen.)

To lead forward; to march forward; to advance (trans.) προάγειν.

To sow, plant, σπείρειν.

To restrain, restrain, κατέχειν.

Ten, ten, δέκα.

As (as it were =) about, round, ὡς.

That, that, ὅτι.

116. When a substantive with the article has a dependent genitive, the genitive usually either (1) stands between the article and its substantive, or (2) follows the substantive with a second article: thus,

- | | |
|---------------------------|--------------------------|
| 1. ἡ τῶν παλαιῶν σοφία. | τὸ τῆς ἀρετῆς κάλλος. |
| 2. ἡ σοφία ἡ τῶν παλαιῶν. | τὸ κάλλος τὸ τῆς ἀρετῆς. |

a) In the first order (*ἡ τῶν παλαιῶν σοφία*) neither notion has any preponderance of emphasis over the other; the order with the repeated article (*ἡ σοφία ἡ τῶν παλαιῶν*), is used, when the speaker wishes to dwell upon the notions separately. The reason may be, to add an ironical or contemptuous meaning to one of them.—β) The following are rarer orders:—3. *Ἡ σοφία τῶν παλαιῶν.* 4. *Τῶν παλαιῶν ἡ σοφία.*

117. Words that modify a substantive are interposed, in Greek, between it and the article; or follow it with the article repeated.

English.	Greek.
The guards from the city.	1. οἱ ἀπὸ τῆς πόλεως φύλακες. 2. οἱ φύλακες οἱ ἀπό τῆς πόλεως.
The guards summoned to attend the king.	1. οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακελημένοι φύλακες. 2. οἱ φύλακες οἱ τῷ βασιλεῖ ἀκολουθεῖν παρακελημένοι.

☞ Let the pupil note carefully and imitate the Greek order in the Exercises following.

Exercise 11.

118. a) Translate into English.

1. *"Εστιν^a ἐν τῇ Αγκύδῳ Ἀθηνᾶς ἱερόν.* 2. *Δῶρα θεοὺς πετεῖ^b.* 3. *Πείσει τοῖς λόγοις τοὺς δικαστάς.* 4. *Δίωκε τὴν ἀρετὴν τε καὶ σοφίαν.* 5. *Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν.* 6. *Χαῖρε, ὦ ξένε.* 7. *Λύπης ιατρός ἔστιν ἀνθρώπους λόγος.* 8. *Οἱ ἐκ τοῦ πεδίου πελασταὶ δρόμῳ θέουσιν, οἱ δὲ πολέμιοι οἱ ἐπὶ τῇ ὁδῷ φεύγουσι.* 9. *Προάγει ὁ Χειρίσοφος τὴν στρατιὰν ὡς δέκα σταδίους πρὸς πολεμίους.* 10. *Εἰς πέτρας τε καὶ λίθους²⁵ μὴ σπείρε.* 11. *Μὴ εἴκε τῇ τοῦ χρυσοῦ τε καὶ ἀργύρου ἐπιθυμίᾳ.* 12. *Λέγομεν ἔργοις, ὅτι λῆρος πρὸς²⁹ χρυσόν τε καὶ ἀργυρόν ἔστιν ἡ ἀρετή.* 13. *Πλέξομεν τοὺς στεφάνους.* 14. *Τὰς ἐπιθυμίας οὐ λόγῳ κατέχει, ἀλλ' ἀνάγκῃ καὶ φόβῳ.* 15. *Βλάπτει τὸν ἔχθρον.* 16. *Πλέξουσι τὸν στέφανον.* 17. *Οἱ δοῦλοι τρίβει τὸ*

φάρμακον. 18. *Tὸν μὲν δίσκον ρίψω, τὴν δὲ σφαιραν οὐ.* 19. *Δοῦλός ἐστιν.* 20. *Οἱ ἰατροὶ τῶν τοῦ πελταστοῦ δώρων οὐ φροντίζει.*

^a There is. In this sense *ἐστιν* (at the head of a sentence) keeps its accent. ^b Neuter plurals usually take a sing. verb. See 85.

b) Translate into Greek.

1. The horse is pursuing the ass.
2. Do not yield to the enemy.
3. Restrain the desires of the soul by reason.
4. The citizens do not care-for the strangers.
5. We will march- the army -forward^c about five stadia.
6. The enemy fly through fear.^d
7. Yield not to the fear of the enemy.
8. In our words^e pleasure is mere-nonsense to^f virtue, but by our actions we declare that virtue is mere-nonsense to pleasure.
9. Gifts persuade the souls of men.
10. The young-man will anoint himself.
11. Who is weaving the garland?
12. It is a discus.
13. They will throw the ball, but not the discus.^g
14. There are ten men in^g the temple of Minerva.
15. O Persian, restrain the desire of speaking evil of man.

^c These hyphens mean that *march-forward* is translated by one word. ^d Use the dative of the noun. ^e Dative of the noun, as in 12 (Greek) above. ^f “To” (= compared with). See 29, “Diff. of Idiom.” ^g *ἐν* with dat.

119. QUESTIONS.—What are the terminations of the second declens.? Go through with the table. Decline *λόγος, νόσος, κῆπος, θεός, σύκον*. What is the vocat. of nouns in *os*? What the rules with respect to accentuation? What is the order of the words when a noun with the article has a dependent genit.? Discriminate the meaning, according to the order of the words. What are rarer orders? Where do you place words that modify a substantive? Give the Greek (both ways) for “the guards *from the city*;” “the guards *summoned to attend the king*.” Can you point out any illustrations in the Greek sentences following? Sentence 14, (English) will the verb in the sense of “there are,” be accented or not? (It retains its accent when it stands at the beginning of a sentence.)

LESSON XIV.

*Contracts of Second Declension. Imperfect Tense.
Augment.*

120. Some few nouns in *eos*, *oos*, *eov*, *oov* are contracted throughout.

PARADIGMS.

SING.	Mind.	Circumnavigation.	Bone.
N.	δύναος νοῦς	δύπερίπλοος περίπλους	τὸ δύστεον δύστοῦν
G.	τοῦ νόου νοῦ	τοῦ περιπλόου περίπλου	τοῦ δύστεον δύστοῦ
D.	τῷ νόῳ νῷ	τῷ περιπλόῳ περίπλῳ	τῷ δύστεῷ δύστῳ
A.	τὸν νόον νοῦν	τὸν περίπλοον περίπλουν	τὸ δύστεον δύστοῦν
V.	νόε νοῦ	περίπλοε περίπλου	δύστεον δύστοῦν
PLUR.			
N.	οἱ νόοι νοῖ	οἱ περίπλοοι περίπλοι	τὰ δύστεά δύστᾶ
G.	τῶν νόων νῶν	τῶν περιπλόων περίπλων	τῶν δύστεων δύστῶν
D.	τοῖς νόοις νοῖς	τοῖς περιπλόοις περίπλοις	τοῖς δύστεοις δύστοις
A.	τοὺς νόους νοῦς	τοὺς περιπλόους περίπλους	τὰ δύστεά δύστᾶ
V.	νόοι νοῖ	περίπλοοι περίπλοι	δύστεα δύστᾶ
DUAL			
N.A.V.	τὼν νόῳ νῷ	τὼ περιπλόῳ περίπλῳ	τὼ δύστεῷ δύστῷ
G. D.	τοῖν νόοιν νοῖν	τοῖν περιπλόοιν περίπλοιν	τοῖν δύστεοιν δύστοιν

121. Obs. 1) The *dual* *ῳ* is (irregularly) *oxytone*. Neuters contract *εα* into *â* (not *ñ*) to preserve the *distinctive a* of a neuter plural. The gen. pl. from *eov* is generally open; *δύστέων* (not *οστῶν*). The substantive *κάνεον* is accented *κανοῦν* (though *regularly* it should be *κάνουν*).

2) The compounds of *νοῦς*, *πλοῦς* are *paroxytone* throughout.

122. The Imperfect tense is formed from the root of the Present by adding *ov* and prefixing the *augment*; as, *λεγ* (root of pres.) *λεγ-ov* (by adding *ov*), *ἔ-λεγ-ov* (by prefixing the augment); *τυπτ*, *τυπτ-ov*, *ἔ-τυπτ-ov*; &c.

123. If the verb begins with a consonant, the augment is *e* prefixed; this is called the *syllabic augment*, because it forms a *syllable*. *Λύ-ω*, Imperf. *ἔ-λυ-ov*. *Τύπτ-ω*, Imperf. *ἔ-τυπτ-ov*.

REM. The Imperfect, besides its usual meaning, expresses *continued* or *repeated actions*, taking place in past time; as, “I was wri-

ting" (at some time past and while something else was going on) : ἐν φ σὺ ἔπαιξες, ἐγὼ ἔγραφον, "while you were playing, I was writing."

124. If the verb begins with a vowel, this vowel is *changed* (the *changed vowel* being called the *temporal augment*) ;

1) ε, α, ο, are changed into the corresponding long vowels η, η, ω.*

2) The diphthongs αυ, αι, οι become ην, η, φ ; α becomes γ.

3) ι, υ, are lengthened into ι, υ.

4) ει, ευ, ου, and the long vowels ι, υ, η, ω, are unaugmented ;† *P* is *doubled* after the augment ; as, δίπτω, ἐρρίπτον.

125. The terminations of the persons are :

			EXAMPLE.
S. ον,	εσ,	ε	S. ἔ-τυπτ-ον, ἔ-τυπτ-εσ, ἔ-τυπτ-ε
P. ομεν,	ετε,	ον	P. ἔ-τύπτ-ομεν, ἔ-τύπτ-ετε, ἔ-τυπτ-ον
D.	ετον,	έτην	D. ἔ-τύπτ-ετον, ἔ-τυπτ-έτην.

126. VOCABULARY 7.

Voyage, πλοῦς.

Stream, ρόῦς.

Mind, reason, νοῦς.

A passage (across), διάπλους
(121, 2.)

A sailing round, a voyage round,
περίπλους.

Grandson, νιδοῦς.

Entrance (into a port), ἔσπλους.

Athens, Ἀθῆναι, ὁν.

Cenæum, Κήναιον.

Eubœa, Εὐβοια.

A Lacedæmonian, Λακεδαιμόνιος.

The Nile, Νεῖλος, ὁ.

Egypt, Αἴγυπτος, ἥ.

Munychia, Μονυχία (a poet at
Athens).

Mob ; crowd, ὅχλος, ὁ.

Love, ἀγάπη.

Country, χώρα.

To reign ; to be king, βασιλεύειν,
(takes the gen.).

To be distant from, ἀπέχειν (with
gen.).

* There are eleven verbs which change ε into ει instead of η : as, ἔχω, εἶχον ; ἔλκω, εἶλκον ; ἔθιζω, εἶθιζον ; ἔπομαι, εἶπόμην ; &c.

† Sometimes, however, ευ is augmented into ην, and ει is sometimes augmented in εἰκάζω, Imperf. (sometimes) ἔκαζον.

Aίτησ.

The Phasianī, Φασιανοί.

Sicily, Σικελία.

To bar (a passage), ἐμφράττειν.

To colonize, οἰκίζειν.

Eight, ὀκτώ (indeclin.).

Exercise 12.

127. a) Translate into English.

1. 'Εξ Ἀθηνῶν βραχύς^a ἔστιν ὁ διάπλους πρὸς τὸ Κήναιον τῆς Εὐβοίας.
2. Αἱ̄τουν υἱόντες ἐβασίλευε^b τῶν Φασιανῶν.
3. Σικελίας περίπλους ἔστιν ὡς ὀκτὼ ἡμερῶν^c.
4. Ἡ Μουνυχία οὐ τῶν Ἀθηνῶν ἀπέχει.
5. Ο Θεὸς ἀγάπη ἔστιν.
6. Ἡ Αἴγυπτος δῶρον ἔστι τοῦ Νείλου.
7. Οἱ Λακεδαιμόνιοι ἥρον^d τοῦ ἐς Μουνυχίαν ἔσπλουν.
8. Οἱ Λακεδαιμόνιοι ἐν νῷ ἔχουσι τοὺς ἐς τὴν Μουνυχίαν ἔσπλους ἐμφράττειν.
9. Ἐρρίπτε τὸν δίσκον.
10. Ἐπειδε τοὺς ξένους.
11. Ἐτύπτετε τοὺς οἰκέτας.
12. Οἱ Γελωνοὶ φύκιζον τὴν χώραν.
13. Ἡλειφεις τὸν δεσπότην.
14. Ο Πέρσης ὅχλον φιλεῖ, οὐκ ἔχει δὲ νοῦν.
15. Τὸν τοῦ ροῦ διάπλουν οἱ νεανίαι ἐποίουν^e.
16. Ο τοῦ ιατροῦ δοῦλος δῶρα ἐφίλει.
17. Ο δικαστὴς τὸν τοῦ πελταστοῦ φόβον κατεῖχεν^f.
18. Ἡ ἀμαδία ἡ τῶν ἀνθρώπων^g Αἴγυπτον ἔβλαπτεν^h.
19. Οἱ Πέρσαι τῆς Σικελίας ἀπέχουσι.
20. Ἐβλεπον πρὸς τὴν θάλασσαν.

^a Short (masc. adj.) ^b See Kühner, 275. 1. ^c The genit. is used of the time *within which* any thing happens or has not happened. ^d See 124, 1): from ἄρχειν. ^e Impf. from ποιεῖν.

^f From κατέχειν. For augment, see 124, 1) note.* It is taken between the preposition and the verb. ^g See 115, a. ^h On the added *v*, see 93, note.*

b) Translate into Greek.

1. We are barring the entrance into the Munychia.
2. He was telling the legend.
3. We shall be masters of the entrance.
4. You (*pl.*) were masters of the entrances into the Munychia.
5. Ye will hurl the

quoits. 6. The two-young-men were hurling quoits. 7. You (*pl.*) were looking towards profit. 8. We will not yield to the desire of looking after ($\pi\rho\circ\varsigma$) profit. 9. You (*pl.*) were reigning over the Persians. 10. You (*pl.*) were colonizing the country of the Geloni. 11. I was admiring the temple of Minerva. 12. The gods of the Egyptians rule over the country. 13. By Hermes, I will chastise the Phasiani. 14. They restrained the desire of speaking ill of (the city of) Athens. 15. O stranger, the slave had ten minæ. 16. The domestic was caring-for the horses and the asses of his master. 17. O brother, march- the army -forward about eight stadia. 18. The young-men were hunting weasels. 19. The targeteers were running (at full speed) towards the plain. 20. The physician's grandson loves gold and silver. 21. Do not yield to the desire for gold. 22. There is in Sicily a temple of Mercury.

LESSON XV.

Adjectives.

128. Adjectives are words which describe a property supposed to belong already to the object spoken of (as, "a *red* rose"), or distinctly assert such property to belong to the object (as, "the rose is *red*").

129. Adjectives agree with substantives in *gender*, *number*, and *case*: they are declined like substantives and are of *three* declensions.

1) The *first* comprises adjectives of *three terminations*.

REM. Most of the adjectives belong to this class.

2) The *second*, those of *two terminations*.

3) The *third*, those of *one termination*.

130. Adjectives of three terminations in *os*, *η*, *ov*, and *as*, *a*, *ov* are declined in the *masc.* and *neut.* like nouns of the *second* declension, and in the *femin.* like a noun of the *first* declension. Other adjectives of three terminations are declined like nouns of the *third* declension.*

PARADIGMS.

<i>ἀγαθός, ἡ, ὁν, "good."</i>						<i>ἀξιος, α, ον, "worthy."</i>					
SING.	N.	ἀγαθ-ός	-ή	-όν	N.	ἀξι-ος	-α	-ον			
	G.	ἀγαθ-οῦ	-ῆς	-οῦ		G.	ἀξι-οῦ	-ας	-ον		
	D.	ἀγαθ-ῷ	-ῆ	-ῷ		D.	ἀξι-ῷ	-ᾳ	-ῳ		
	A.	ἀγαθ-όν	-ήν	-όν		A.	ἀξι-όν	-αν	-ον		
	V.	ἀγαθ-έ	-ή	-όν		V.	ἀξι-ε	-α	-ον		
PLUR.	N.	ἀγαθ-οί	-αί	-ά		N.	ἀξι-οι	-αι	-α		
	G.	ἀγαθ-ῶν	-ῶν	-ῶν		G.	ἀξι-ων	-ων	-ων		
	D.	ἀγαθ-οῖς	-αῖς	-οῖς		D.	ἀξι-οῖς	-αις	-ois		
	A.	ἀγαθ-όνες	-άς	-ά		A.	ἀξι-όνες	-ας	-α		
	V.	ἀγαθ-οί	-αί	-ά		V.	ἀξι-οι	-ai	-a		
DUAL.	N. A. V.	ἀγαθ-ώ	-ά	-ώ		N. A. V.	ἀξι-ώ	-α	-ω		
	G. D.	ἀγαθ-οῦν	-αῖν	-οῖν		G. D.	ἀξι-οῖν	-αιν	-oين		

131. Obs. 1.) Adjectives in *os* have feminine *α* if the *os* follows a vowel or *ρ*: if not, the feminine is *η*: e. g.

ἰδιος, ιδία, ιδιον. δῆλος, δήλη, δῆλον.

ἱερός, ιερά, ιερόν. σοφός, σοφή, σοφόν.

ἀδρός, ἀδρόα, ἀδρόον. καλός, καλή, καλόν.

2) But *oos*, when not preceded by *ρ*, forms the femin. in *η*, e. g.

ὄγδοος, ὄγδη, ὄγδοον. ἀπλόος, ἀπλή, ἀπλόν.

* Table of the different terminations of Adjectives of three endings.

1.	$\left\{ \begin{matrix} os & \eta & ov \\ os & a & ov \end{matrix} \right\}$	ἀγαθ-ός	ἡ	όν
	$\left\{ \begin{matrix} as & αινα & αν \\ εις & εσσα & εν \end{matrix} \right\}$	ἐχθρ-ός	ά	όν
2.		μέλ-ας	αινα	αν
3.		χαρί-εις	εσσα	εν
4.		τέρ-ην	εινα	εν
5.		γλυκ-ύς	εια	ύ
6.		ἐκ-ών	οῦσα	όν

132. VOCABULARY 8.

<i>Base</i> , disgraceful, αἰσχρός.	<i>Beautiful</i> , καλός.
<i>Wise</i> , clever, σοφός.	<i>Worthy</i> , ἄξιος.
<i>Friendly</i> , dear, φίλος.	<i>Good</i> , ἀγαθός.
<i>Empty</i> , κένος.	<i>Sacred</i> , ιερός.
<i>Strong</i> , ἵσχυρός.	<i>Plain</i> , evident, δῆλος.
<i>Long</i> , μακρός.	<i>Human</i> , ἀνθρώπινος.
<i>Bad</i> , κακός.	<i>Divine</i> , θεῖος.

Exercise 13.

133. a) Translate into English.

1. Ἡδονὴ κακὴ οὐκ ἔστι μακρά. 2. Οἱ πολῖται ἦσαν σοφοί, καὶ καλὴ ἦν ἡ χώρα. 3. Καλὰ^a δῶρα τῆς σοφίας. 4. Ἡ τοῦ ποιητοῦ τοῦ ἀγαθοῦ σοφία πείσει τὸν ἄξιον γεωμέτρην. 5. Ὁ λόγος ἔστιν αἰσχρός. 6. Ἐστι ιερὸν^b καλὸν ἐν Ἀθήναις. 7. Μὴ δίωκε τὰ αἰσχρά^c. 8. Τῷ νεανίᾳ ἐτριβέτην τὸ φάρμακον. 9. Προμηθεὺς οὐκ ἦν φίλος τοῖς θεοῖς. 10. Ἡ ἀγαπὴ τοῦ Θεοῦ πείσει ἀνθρώπους. 11. Χαῖρε, ὁ δέσποτα, μὴ εἴκε τῇ τοῦ ἀρχειν κένη ἐπιθυμίᾳ. 12. Δῆλόν ἔστιν ὅτι ὁ λόγος ἵσχυρός τε καὶ μακρός. 13. Ἰσχυρὸν^d ὄχλος ἔστιν, οὐκ ἔχει δὲ νοῦν. 14. Τίς τῷ κόρᾳ^e βλάψει; 15. Αἱ καλαὶ κόραι τὸν σοφὸν ἱατρὸν πείσουσι. 16. Ὁ στέφανος ὁ τοῦ ποιητοῦ ἔστιν ιερός. 17. Τῷ^f ταῦτα λέγειν, ἔψευδον αὐτόν. 18. Ἡ σοφία ἔστιν καλὴ καὶ θεία.

^a The copula ἔστι is often omitted. ^b a temple. ^c base (things).

^d nom. sing. neut. (after the verb). ^e See 90, REM. ^f See 66, OBS.

b) Translate into Greek.

1. Look, O Persian, towards the beautiful sea.
 2. Empty wisdom will persuade the citizens. 3. The poet was admiring the two-wise-geometers. 4. O young man, do not yield to base pleasures. 5. Who will hide base (things)? 6. Sicily is beautiful and dear

to its citizens. 7. The two young men were telling the legend. 8. Bad men admire bad (things). They do not love good (things). 9. The clever geometer will anoint himself. 10. They were weaving garlands in the garden of the good laborer. 11. We ought to admire the strong mind of Æetes's grandson. 12. Who is colonizing the country of the Geloni? 13. The Lacedæmonians were looking towards profit by barring the entrance into the Munychias. 14. The way is long and not good. 15. The long legend of the poet is empty and mere nonsense. 16. The good (man) is dear to God.

LESSON XVI.

Adjectives (continued). Future from verbs in ζω, εω, αω, οω.

134. In the case of adjectives in *εος*, *εα*, *εον*, and *οος*, *οη*, *οον*, contraction takes place, which in some instances deviates from the general rules (see Note 6), the distinctive terminations (as *α* in the neut. plur., *ας* in the accus., and *αις* in the dat. plur.) being always left unchanged in contraction. From *χρύσεος* the contracted forms are (irregularly) *perispomena*; except (probably) *ώ* of the dual (as in *όστώ*).

135. If another vowel or *ρ* precedes *εος*, the feminine is contracted, not into *η*, but into *â*; e. g.

(*έρεεος* =) *έρεον̄s*, *έρεâ*, *έρεον̄v*, *woollen.*

(*ἀργύρεος* =) *ἀργύρον̄s*, *ἀργυρâ*, *ἀργυρον̄v*, *silver.*

136. Such compound adjectives in (*οος*) *ον̄s* as are formed from contracted substantives of the second declension (*νοῦs*, *πλοῦs*), are accented throughout on the penult [*εῦνον̄s*, *εῦνον̄v*, &c.; nom. pl. *m. εῦνοι*] undergo no contraction in the three similar cases of the neut.

plur.; e. g. ἄνοα (from ἄνους), ἀπλοα (from ἀπλοῦς, *not seaworthy*) ; but ἀπλᾶ, from ἀπλοῦς (*simplex*).

PARADIGMS.

χρύσε-ος, χρυσέ-α, χρύσε-ον, golden.			ἀπλό-ος, ἀπλό-η, ἀπλό-ον, simple		
	M.	F.	N.	M.	F.
SING.	χρύσε-ος contracted into	χρυσέ-α χρύσε-ον		ἀπλό-ος contracted into	ἀπλό-η ἀπλό-ον
N.	χρυσοῦς	χρυσῆ	χρυσοῦν	ἀπλοῦς	ἀπλῆ
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	ἀπλοῦ	ἀπλῆς
D.	χρυσῷ	χρυσῇ	χρυσῷ	ἀπλῷ	ἀπλῇ
A.	χρυσοῦν	χρυσῆν	χρυσοῦν	ἀπλοῦν	ἀπλῆν
PLUR.					
N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	ἀπλοῖ	ἀπλαῖ
G.	χρυσῶν	χρυσῶν	χρυσῶν	ἀπλῶν	ἀπλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	ἀπλοῖς	ἀπλαῖς
A.	χρυσοῦς	χρυσᾶς	χρυσᾶ	ἀπλοῦς	ἀπλᾶς
DUAL					
N. A. V.	χρυσῶ	χρυσᾶ	χρυσῶ	ἀπλῶ	ἀπλᾶ
G. D.	χρυσοῖν	χρυσαῖν	χρυσοῖν	ἀπλοῖν	ἀπλαῖν

137. From verbs whose root ends in ζ, the *sigmated* root is generally formed by changing ζ into σ: as θαυμαζ, θαυμάσ.

REM. From verbs in αζω, ιζω, the futures ασω, ισω have the penult short.

138. For verbs whose roots end in ε, α, ο, these vowels are lengthened into η, η, ω, before σ is added (81). A root ending in a *doubtful* vowel usually has it long in the fut.: λύ-ω, λῦ-σω.

Simple Root.	Sigmated Root.	Present.	Future.
φιλε-	φιλη-σ	φιλέω	φιλήσω
τιμα-	τιμη-σ	τιμάω	τιμήσω
όχυρο-	όχυρω-σ	όχυρόω	όχυρώσω.

139. VOCABULARY 9.

Simple, ἀπλός, ἀπλοῦς.	Brazen, (of) brass or bronze,
Double, διπλός, -οῦς.	χάλκεος, -οῦς.
Golden; of gold, χρύσεος, -οῦς.	(Of) iron, σιδήρεος, -οῦς.

(Of) silver, ἀργύρεος, -οῦς.	Death, θάνατος, δ.
Bowl; (shallow) cup, φιάλη (= patera).	House; small house, οἰκίδιον.
Cup, goblet, κύπελλον.	Hollow, καῖλος, η, ον.
Barbarian, βάρβαρος (a term used of all who were not Greeks).	Senseless, ἄνοος, ἄνοος.
Door, θύρα.	Well disposed (towards); well affected (towards), εὔνοος, εὔνοος.
Truth, ἀλήθεια.	Ill disposed, ill affected, δύσνοος, δύσνοος.
Gate, πύλη.	To honor, τιμάειν (= τιμᾶν).
Bolt, bar, κλεῖδωρον.	To love, φιλέειν (= φιλεῖν).
Ring, δακτύλιος, δ.	To make-fast, ὀχυρώειν (= ὀχυρῶν).
Hoof, ὅπλη	To kick (at), λακτίζειν.
Prick, goad, κέντρον.	

Exercise 14.

140. a) Translate into English.

1. Ἀπλοῦς ἔστιν ὁ τῆς ἀληθείας λόγος. 2. Τὸ κύπελλόν ἔστιν ἀργυροῦν. 3. Ὁ Θάνατος λέγεται^a χαλκοῦς ὑπνοῖς. 4. Φιάλας ἔχει χρυσᾶς τε καὶ ἀργυρᾶς. 5. Οὐκ ἔχθροὺς τοὺς Θεσσαλοὺς διώκομεν ἀλλ' εὔνους. 6. Τοῖς μὲν εὔνοις τῶν βαρβάρων δύσνοις ἡμᾶς ποιοῦσιν, τοῖς δὲ πολεμίοις ὠφελίμους. 7. Ὁ νεανίας ἐθαύμαζεν ἵππον χαλκοῦν κοῖλον καὶ χρυσοῦν δακτύλιον. 8. Τὰς πύλας σιδηροῦς κλείδωρις ὀχυρώσομεν. 9. Οἱ ἵπποι λακτίζουσιν ἀλλήλους^b σιδηραῖς ὄπλαις. 10. Τοῖς Ἀθηναῖοις^c οὔτε αἰσχροί ἔσμεν^d οὔτε δύσνοι. 11. Ὁ δοῦλος ἐλάκτιζε πρὸς τὰ κέντρα. 12. Τὴν τοῦ βιβλιοπάλον θύραν λακτίσομεν. 13. Διπλοῦν ἔστι τὸ οἰκίδιον. 14. Ἄνοά ἔστι^e τὰ παιδία. 15. Τιμήσομεν τοὺς δικαστάς. 16. Φιλήσω τὸ παιδίον. 17. Ὁ δοῦλος τρίβει τὸ φάρμακον. 18. Ἡ Αἴγυπτός ἔστι φίλη τοῖς βαρβάροις. 19. Διπλᾶ ἀγαθά ἔστιν· τὰ μὲν ἀνθρώπινα, τὰ δὲ θεῖα.

^a is called.

^b one another, each other.

^c the Athenians.

^d we are (first pl. pres. of εἰναι).

^e see 85, 1, note.

b) *Translate into Greek.*

1. The bowl is silver. 2. The cup is of gold, but the bowl not. 3. He has both gold and silver cups. 4. You shall make-fast the gate with an iron bar. 5. The horse will kick the ass. 6. We are ill-affected towards^f the Persians, but well-affected towards the Athenians. 7. They are not ill-affected either to the Athenians or the Lacedæmonians (*Say*: ‘neither to the Athenians nor to the Lacedæmonians are they ill-affected’). 8. You will honor neither geometrician nor the judge. 9. O young man, admire the simple words of truth and justice. 10. By Minerva, I will march the army forward ten stadia. 11. There are eight golden goblets in the Nile. 12. The house of the poet has five doors. 13. O man, it is hard^g for thee^h to kick againstⁱ the pricks.

^f say, *to* (dat.) ^g σκλήρον. ^h σοι, dat. of pron. σύ. ⁱ πρός.

LESSON XVII.

First Aorist Active.

141. The first Aorist of the Active is formed by adding *ă* to the *sigmated root** (or root of future), and prefixing the augment (123, 124):

Root.	Sigmated Root.	Aorist.
ριπτ-	ριψ-	ῥ-ριψ-ă
βλεπ-	βλεψ-	β-βλεψ-ă
λεγ-	λεξ-	λ-λεξ-ă
πειδ-	πεισ- (for πειδεί)	π-πεισ-ă
ἀρχ-	ἀρξ-	ἥρξ-ă

142. The Aorist expresses actions, *independently*,

* i. e. root with *s* added. See 77.

as *completed* in past time; as, “the Greeks *conquered* (ἐνίκησαν) the Persians.”

REM. Thus the aorist is used of actions conceived as *single* and *definite* (often *momentary*) actions, without any reference to their *duration*. The aorist is a *narrative*, the imperf. a *descriptive* tense.

143. TERMINATIONS.

S.	ă	ăs	€
P.	ăμεν	ăτε	ăν
D.		ăτον	άτην

144. The accent is as far back as possible. It will therefore be on the *antepenult* of *hyperdissyllables*, except in áτην.

145. VOCABULARY 10.

Orestes, Ὀρέστης.

Friendly; (as subst. *a friend*), φίλος.

Marrow, μυελός, δ.

Some, ἔνιοι, ἔνιαι, ἔνια (pl.).

A natural philosopher, φυσικός, δ (physicus).

War, πόλεμος, δ.

Enemies, the enemy, πολέμιοι (hostes).

Resident-alien, resident-foreigner, μέτοικος, δ.

At all (after a negative), δλως (omnino).

Not only ... but also, οὐ μόνον ... ἀλλὰ καὶ (non solum ... sed etiam).

The one ... the other, δ μέν ... δ δέ.

These ... those

{ οἱ μέν ... οἱ δέ.

The article δ is here a *pronoun*, as it originally was in all cases.

Αὐτός (*ipse*): the oblique cases usually answer to *his, him, their, them*: αὐτοῦ = *ejus*: ἐαυτοῦ (*sui* =) *suus ipsius*, or *suus*.

* Hence the *crypt* of a church.

Exercise 15.

146. a) *Translate into English.*

1. Λέγετε πρὸς αὐτὸν τί (= what) ἐν νῷ ἔχετε, ώς φίλον τε καὶ εὔνουν.
2. Τὰ τοῦ Ὀρέστου ὀστᾶ ἐκ Τεγέας ἔκλεψε.
3. Τῶν ὀστῶν τὰ μὲν ἔχει μυελόν, τὰ δὲ οὐκ ἔχει. ἔνια δὲ ζῶα^a οὐδὲ ἔχειν ὅλως μυελὸν ἐν τοῖς ὀστοῖς λέγοντιν οἱ φυσικοί.
4. Ὁ στρατηγὸς οὐ μόνον τοῖς πολεμίοις τὸν νοῦν προσέχει, ἀλλὰ καὶ τοῖς ἑαυτοῦ στρατιώταις.
5. Ἡ ὄργη ἔθηξε τὰς ψυχάς.
6. Ὁ Πέρσης ἔκρυψε τὴν τοῦ ἄρχειν ἐπιδυμίαν.
7. Οἱ στρατηγοὶ τὰς τῶν στρατιωτῶν ψυχὰς εἰς πόλεμον ἔθηξαν.
8. Ἡλεῖψατε τὴν τῆς βασιλίσσης κεφαλήν.
9. Οἱ Πέρσαι ἔκρυψαν τὰ χρυσᾶ κύπελλα ἐν τῷ τοῦ Χειρισόφου κήπῳ.
10. Οἱ ἀγαθοὶ τὸ καλὸν φιλοῦσιν.
11. Ὁ ἀρτοπώλης ὁ σοφὸς πέντε ἵππους ἔχει.

^a Acc. c. *Infin.* is used nearly as in Latin: though λέγειν is usually followed by *ὅτι* (*that*).

QUESTIONS.—1. Why has *τε* no accent? 2. Why is *ἔκλεψε* proparoxytone? 3. Why is the accent on the final of *φυσικοί* not written as the grave accent? 7. Why is *στρατιωτῶν* perispomenon?

b) *Translate into Greek.*

1. You were throwing the quoit.
2. They threw the balls.
3. Anger sharpened his tongue.
4. This will sharpen the young-man's anger.
5. I injured Eretia, but I did not injure the country of the Geloni.
6. The just judge did not look to²⁹ his own advantage.
7. You said by your deeds, that justice^o is idle-talk to²⁹ profit; but with your tongues you did not say this.
8. They injured not only the resident-foreigners, but also the citizens.
9. You persuaded not only the resident-foreigners, but also the judges.
10. The two-maidens admired the silver goblets in the poet's little-

house. 11. Some (men) love good (things), others base (things). 12. Who planted the fig-trees in the baker's garden? 13. We ought not to admire the citizen's bad desire of ruling. 14. O Persian, it is a base thing to strike a maiden.

LESSON XVIII.

Attic Second Declension.

147. Several substantives have the endings *ως* (masc. and fem.) and *ων* (neut.) instead of *ος* and *ον*, and retain the *ω* through all the cases instead of the regular vowels and diphthongs (112), *subscribing* *ι* where the regular form has *ω* or *οι*.

PARADIGMS.

		People.	Rope.	Dining-Room.
Sing.	N.	δ λε-ώς	ἡ κάλ-ως	τὸ ἀνώγε-ων
G.	τοῦ λε-ώ	τῆς κάλ-ω	τοῦ ἀνώγε-ω	
D.	τῷ λε-ῷ	τῇ κάλ-ῷ	τῷ ἀνώγε-ῷ	
A.	τὸν λε-ών	τὴν κάλ-ων	τὸ ἀνώγε-ων	
V.	λε-ώς	κάλ-ως	ἀνώγε-ων	
Plur.		οἱ λε-ώ	αἱ κάλ-ῳ	τὰ ἀνώγε-ω
N.		τῶν λε-ών	τῶν κάλ-ων	τῶν ἀνώγε-ων
G.		τοῖς λε-ῷς	ταῖς κάλ-ῷς	τοῖς ἀνώγε-ῷς
D.		τοὺς λε-ώς	τὰς κάλ-ως	τὰ ἀνώγε-ω
A.		λε-ῷ	κάλ-ῷ	ἀνώγε-ῳ
Dual.		τῷ λε-ώ	τὰ κάλ-ῷ	τῷ ἀνώγε-ῳ
N. A. V.		τοῖν λε-ῷν	ταῖν κάλ-ῷν	τοῖν ἀνώγε-ῷν

148. Some adjectives follow this declension, having *ως* masc. and fem., *ων* neut. Such are *ἴλεως*, *propitious*, *ἐμπλεως*, *full*, &c.

OBS.—Some of these substantives drop *ν* in the acc. So the regular acc. of *ἔως* (*ἥ*), *dawn*, is *ἔω*. *Λαγώς* (*hare*) has more frequently *ω* than *ων*; so *Ἄδως*, *Κέως* *Kῶς*, *Τέως*; the adjective *ἄγηρως* has *ων* or *ω* in acc. *masc.* and *fem.*

149. ACCENTUATION.—*Proparoxytones* in *εως*, *εων* retain the accent upon the *antepenultimate* through all the cases of all the numbers; the two syllables *εως*, *εων*, &c., being reckoned as one.

Oxytones in *ώς* remain such, even in the *genitive singular*, as *λεώ* (against 97, 1).

150. VOCABULARY 11.

<i>Halo</i> , "Αλως, ἥ.	<i>Sepulchre, tomb, τάφος, δ.</i>
<i>Temple, νεώς, δ.</i>	<i>Vine, ἄμπελος, ἥ.</i>
<i>Peacock, ταώς, δ.</i>	<i>Tree, δένδρον, τό.</i>
<i>Hare, λαγώς, δ.</i>	<i>Whole, ὅλος, η, ον.</i>
<i>Minos, Μίνως, δ.</i>	<i>Often, πολλάκις.</i>
<i>Androgeus, Ἀνδρόγεως, δ.</i>	<i>Bright, λαμπρός, ἀ, όν.</i>
<i>Dawn, ἔως, ἥ.</i>	<i>A little, ὀλίγον.</i>
<i>Propitious, ἐλεώς.</i>	<i>Of every kind, παντοδαπός, ἥ, όν.</i>
<i>Full, ἐμπλεως.</i>	<i>To come in being, to become, γίγνεσθαι (fieri)</i>
<i>Undying, (prop. not subject to old age,) ἀγήρως.</i>	<i>To appear, to be seen, φαίνεσθαι.</i>
<i>Circle, κύκλος, δ.</i>	<i>To set out, πορεύεσθαι (proficiisci.)</i>
<i>Sun, ἥλιος, δ.</i>	<i>To plot against, lie in wait for, ἐνεδρεύειν (insidiari).</i>
<i>Moon, σελήνη.</i>	<i>To receive, λαμβάνειν.</i>
<i>Heavenly body ; star, ἀστρον, τό.</i>	<i>To build (a house), οἰκοδομέειν (= -εῖν).</i>
<i>Praise, ἔπαινος, δ.</i>	<i>To lay (of eggs), τίκτειν (parere).</i>
<i>Juno, Ἡρα.</i>	<i>To disembark, ἀποβαίνειν.</i>
<i>Delphi, Δελφοί, ὁν (pl.).</i>	<i>To rob, συλάειν (= -ᾶν).</i>
<i>Egg, ὡόν, τό.</i>	<i>To nourish, feed (of birds), to keep, τρέφειν.</i>
<i>Ætolia, Αἰτωλία.</i>	<i>To come, ἤκειν.</i>
<i>Roman, Ρωμαῖος.</i>	
<i>Trojan, Τρωϊκός.</i>	
<i>Palladium, Παλλάδιον, τό.</i>	
<i>Quirinus, Κυρῆνος.</i>	
<i>Son, νιός, δ.</i>	
<i>Eagle, ἀετός, δ.</i>	

151. *Deponent* verbs.*] Some verbs have, like the Latin Deponents, a passive form (with some exceptions, to be afterwards

* In Greek grammar such verbs are said to belong to the *Middle Voice*. The explanation of this term will be given afterwards. (See 269, &c. *infra*.)

explained) but active meaning. The Present Infinitive ends in *εσζαι*. The terminations of the Present Indicative are,

Sing.	<i>ομαι</i>	<i>η</i> (or <i>ει</i>)	<i>εται</i>
Plur.	<i>όμεζα</i>	<i>εσζε</i>	<i>ονται</i>
Dual.	<i>όμεζον</i>	<i>εσζον</i>	<i>εσζον</i>

Exercise 16.

152. a) Translate into English.

1. *Tῆς ἄλω φαίνεται πολλάκις κύκλος ὅλος, καὶ γίγνεται^a περὶ ἥλιον καὶ σελήνην, καὶ περὶ τὰ λαμπρὰ τῶν ἀστρων^b.*
2. *Ἄγαμήδης καὶ Τροφώνιος τὸν νεὼν τὸν ἐν Δελφοῖς φέρει μησαν.*
3. *Τίκτουσι οἱ ταφὲς ὡὰ κακά.*
4. *"Αμα τῇ ἔφ πορεύεται ἐς τὴν Αἰτωλίαν.*
5. *Oι Αθηναῖοι πρὸ τῆς ἔω δλίγον ἀποβαίνουσι.*
6. *Oι Ρωμαῖοι τὸ Τρωϊκὸν Παλλάδιον κατὰ^c γῆς ἔκρυψαν ὑπὸ^d τῷ νεῷ τοῦ Κυρίου.*
7. *Τοὺς τῶν θεῶν νεῶς ἐσύλησεν.*
8. *Ἀνδρόγεως ἦν ὁ τοῦ Μίνω νιός.*
9. *Oι ἀετοὶ τοὺς λαγῶς ἐνεδρεύουσιν.*
10. *Oι θεοὶ τοῖς ἀγαθοῖς ἵλεψε εἰσιν.*
11. *Oι Σάμιοι τῇ "Ηρᾳ καλοὺς ταὼς τρέφουσιν.*
12. *Ἡν^e ἐν Κιλικίᾳ πεδίον καλόν, ἐπίρρυτον^f καὶ δένδρων παντοδαπῶν ἔμπλεων καὶ ἀμπέλων.*
13. *Οὐτοι^g τὸν ἀγήρων ἔπαινον λαμβάνουσι καὶ τάφον ἐπισημότατον^h.*
14. *Ἄγήρω εὔκλειαν καταλείπουσιν.*
15. *Εἰς τὴν ἐπιοῦσαν ἔωⁱ ἥξει ὁ Πέρσης.*

^a Fit = is formed, or forms itself. ^b The partitive genitive: 'the bright ones of the stars' = the bright stars. ^c κατὰ, down from, down into (= in) with gen. It governs the accusative also. ^d ὑπὸ (with dat.) under. It governs the gen. and accus. also. ^e There was.

^f Well-watered. ^g These (persons). ^h Most famous. ⁱ By the following morning.

b) Translate into Greek.

1. They will have the deathless life in heaven³⁵.
2. From the desire of the deathless life he cultivates

both virtue and justice. 3. They set-out before the dawn. 4. The boy keeps hares and peacocks. 5. The barbarians will pillage the temple of Minerva. 6. The eagle is lying-in-wait-for the hare. 7. We have the god in Delphi propitious (^{to us}). 8. We pursue the undying honors. 9. The gods are propitious. 10. Not only the senseless but also the clever admire the base speech of the Persian. 11. By Minerva, I will plant fig-trees in my garden. 12. We were writing letters to Æetes. 13. He said that the barbarians were colonizing Egypt. 14. The physician's horses and asses are not far distant from the stream. 15. Hail, O Egypt, (thou) gift of the Nile. 16. We ought to make fast the gates and doors, for ($\gamma\acute{a}p$) the citizens do not love the stranger. 17. O bookseller, you are becoming not only wise but worthy of praise.

LESSON XIX.

Third Declension of Nouns.

153. Nouns of this declension end in *a*, *ι*, *υ*, *neuter*; *ω*, *feminine*; and *ν*, *ξ*, *ρ*, *σ*, *ψ*, of *all genders*; that is, either masculine, feminine, or neuter.

154. The oblique cases of nouns of this declension are longer by one syllable than the nominative, as $\vartheta\acute{\eta}\rho$, $\vartheta\eta\rho\acute{o}$ s, $\vartheta\eta\rho\acute{i}$, &c.: and the genitive singular always ends in *ος*.

155. As in the Latin third declension, the nom. of this declension seldom contains the *unaltered* root; it may generally be got from the gen. by throwing off *ος*.

156. By the laws of *euphony*, the *t*-sounds (τ , δ , ϑ) and *ν* are thrown away before *σι* in the dative plural;

οντσι, εντσι, αντσι, υντσι, become *ουσι, εισι, ἄσι, ὑσι.* The *P-* and *K-* sounds with *s* become *ψ, ξ*, respectively:

For example : *λεόντσι* becomes *λέονσι* (dat. pl. of *λέων, lion*) ; *λειφθέντσι* becomes *λειφθέισι* (dat. pl. of 1 aor. pass. part. of *λείπω*) ; *γίγαντσι* becomes *γίγάσι* (dat. pl. of *γίγας, giant*) ; *ζευγνύντσι* becomes *ζευγνύσι* (dat. pl. of part. *ζευγνύς*). Root *λαιλαπ* with *s* becomes *λαιλαψ* ; *Αραβ* with *s* becomes *"Αραψ* ; *κατηλιφ* with *s* becomes *κατήλιψ* ; *κορακ* with *s* becomes *κόραξ* ; *λαρυγγ* with *s* becomes *λάρυγξ*, &c.

157. Terminations of the Third Declension.

	SINGULAR.	PLURAL.	DUAL.
N.	{ various, (<i>a, i, v</i> : <i>ω: ν, ξ, ρ, σ, ψ</i>)	ες, ἄ, neut.	ε,
G.	ος (<i>ως</i>),	ων,	οιν,
D.	ι,	σιν or σι,	οιν,
A.	<i>a or ν,</i>	ας, ἄ, neut.	ε,
V.	various, (<i>neut. as nom.</i>)	ες, ἄ, neut.	ε,

158. PARADIGMS.

SING.	Raven.	Child.	Mouth.	Vein.
N.	ό κόραξ*	ό, ή παις	τὸ στόμα	ἡ φλέψ
G.	κόρακ-ος	παιδ-ός	στόματ-ος	φλεβ-ός
D.	κόρακ-ι	παιδ-ί	στόματ-ι	φλεβ-ί
A.	κόρακ-α	παιδ-α	στόμα	φλέβ-α
V.	κόραξ	παι	στόμα	φλέψ

PLUR.	N.	παιδ-ες	στόματ-α	φλέβ-ες
	G.	παιδ-ων	στομάτ-ων	φλεβ-ών
	D.	κόραξι (<i>v</i>)	παισι (<i>v</i>)	φλεψι (<i>v</i>)
	A.	παιδ-ας	στόματ-α	φλέβ-ας
	V.	παιδ-ες	στόματ-α	φλέβ-ες

DUAL. N. A. V.	κόρακ-ε	παιδ-ε	στόματ-ε	φλέβ-ε
G. D.	κοράκ-οιν	παιδ-οιν	στομάτ-οιν	φλέβ-οιν

* Roots : *κορακ, παιδ, στοματ, φλεβ.* Cf. 156.

159. Accentuation in Third Declension.

a) The tone syllable remains unchanged, as long as the general rules allow it to be so ; as : *τὸ πράγμα, an action, πράγματος* (but *πραγμάτων*) ; *ό ή χελιδών, a swallow, χελιδόνος.* (The occasional exceptions will be given as they occur.)

b) *Monosyllables* are accented on the *last syllable* in the *genitive* and *dative* of all numbers; and the long syllables *ων* and *ον* are then circumflexed; as: ὁ Ζῆρ, *a wild animal*, Ζηρ-ός, Ζηρ-ί, Ζηρ-οῦν, Ζηρ-ων, Ζηρσί (ν) : but Ζῆρα, Ζῆρες, &c.

Exceptions. δάδων, δμώων, παιδῶν, Ζώων, { So in G. D. dual (παι-φώδων, φώτων, ψτων, Τρώων.* { δον, &c.)

160. In addition to these may be mentioned the adjective *πᾶς*, *all*, *every*, G. *παντός*, D. *παντί*, but *πάντων*, *πᾶσι* (ν); ὁ Πάν, G. Πανός, but *τοῖς* Πάσι (ν).

161. VOCABULARY 12.

Paid-laborer, Ζής, Ζητ-ός, ὁ.

Old man, γέρων, γέροντ-ος, ὁ.

Boy, παῖς, παιδ-ός, ὁ.

A written character; pl. (= letter) *a letter*; *an epistle*, γράμμα, γράμματ-ος, τό.

Elephant, ἐλέφας, ἐλέφαντ-ος, ὁ.

Honey, μέλι, μέλιτ-ος, τό.

Talon; *claw*, ὄνυξ, ὄνυχ-ος, ὁ.

Fox, ἀλώπηξ, ἀλώπεκ-ος, ἡ.

Chest; *coffin*, λάρναξ, λάρνακ-ος, ἡ.

Trunk (of an elephant), μυκτήρ, μυκτήρ-ος, ὁ.

Hand, χείρ,† χειρ-ός, ἡ.

Neck, αὐχήν, αὐχέν-ος, ὁ.

Statue, ἀνδριάς, ἀνδριάντ-ος, ὁ.

Fire, πῦρ, πυρ-ός, τό.

Hireling, *mercenary*, μισθωτός, ὁ.

Beginning; *commencing point*, ἀρχή.

Fodder, χόρτος, ὁ.

Kite, ἵκτινος, ὁ.

Bull, ταῦρος, ὁ.

Wagon, ἄμαξα.

Twice, δὶς.

More powerful, κρείττων.

Of cypress, κυπαρίσσινος, η, ον.

Willing (masc. adj., to be rendered *willingly*), ἔκών, ἔκοντ-ος.

An insect, ἔντομον, τό.

I perform a service; *minister*, ὑπηρετέω (with dat.).

To send, πέμπ-ειν.

To dip, βάπτ-ειν.

Exercise 17.

162. a) Translate into English.

1. Ἡ καρδία ἔστιν ἀρχὴ τῶν φλεβῶν.
2. Οἱ μισθωτοὶ καὶ θῆτες πᾶσιν ὑπηρετοῦσιν.
3. Τῷ νῷ δὶς παιδεῖς οἱ γέροντες γίγνονται.
4. Ὁ Ἀλκιβιάδης πέμπει γράμ-

* From ἡ δάσ, *a torch*; ὁ δμώς, *a slave*; ὁ ἡ παῖς, *a child*; ἡ θάσ, *a jackal*; ἡ φός (G. φωδός), *a blister caused by burning*; τὸ φῶς (G. φωτός), *light*; τὸ οὖς (G. ὡτός), *the ear*; ὁ ἡ Τρώς, *a Trojan*.

† This word has χερ- for root in χερ-οῦν, and χερ-σι.

ματα ἐσ τὴν Σάμον. 5. Τὸν τοῦ ἐλέφαντος χόρτον εἰς μέλι ἔβαψαν. 6. Τοῦ κόρακος κρείττων^b ἐστὶν ὁ ἵκτηνος τοῖς ὄνυξι^c. 7. Λύκος ὅνῳ καὶ ταύρῳ καὶ ἀλώπεκι πολέμιος^d. 8. Λάρνακας κυπαρισσίνας ἄγουστιν ἄμαξαι. 9. Τοῖς ἐλέφασιν ὁ μυκτήρ ἀντὶ^e χειρῶν· τῶν δὲ ἐντόμων ἐνίοις ἀντὶ στόματος ἡ γλῶττα. 10. Ο παῖς μακρὸν ἔχει τὸν αὐχένα^f. 11. Άνευ πυρὸς οὐχ οἶόν τ'^g ἐστὶν ἀνδριάντα χρυσοῦν^f ἐργάσασθαι^g. 12. Τοῖς γέρουσιν ἑκόντες εἴκομεν.

^a become. ^b comparatives govern the gen. which, of course, is to be rendered by than. ^c See 66, Obs. 1. ^d Supply ἐστί. ^e ἀντὶ, prep. with gen. = instead of; hence as good, εἶναι ἀντὶ χειρῶν (to be for hands =) 'to serve for hands.' ^f χρυσοῦς. ^g Inf. aor. to work; to make.

b) Translate into Greek.

1. You (*pl.*) did not honor even the old-men.
2. Yield to old men³⁷, but not to boys³⁷. 3. The boys wondered-at the elephant's trunk. 4. Elephants³⁷ have long trunks. 5. The boy wonders-at both the eagle's talons and the lion's mane, and especially^b the elephant's trunk. 6. Camels³⁷ have long necks. 7. The Persians threw the quoit. 8. They were injuring the good resident-foreigners by their speechesⁱ. 9. Who will say that^k one ought not to minister to old men? 10. Boys love honey. 11. By Hermes, Androgeus, the son of Minos, is willingly an enemy to me. 12. Restrain, O general, the desires of (your) soldiers by reason. 13. Not only the son of the baker but Orestes also was looking towards the sea. 14. By Minerva, O boy, the paid-laborers and the hirelings do not perform-service-for the old man.

^h καὶ . . . δέ, with a word between. ⁱ Use the dat. See also 91.

^k ὅτι. See 146 a) note a.

LESSON XX.

Present and Future of Verbs in áω. Present Participle.

163. The Infinitive *Present Active* of verbs in áω is contracted thus: a'-ειν = ἀν. The terminations of the *Present Indicative* are:

á-ω	á-εις	á-ει	ώ	ᾶς	ᾶ
ά-ομεν	ά-ετε	ά-ονσι	ῶμεν	ᾶτε	ῶσι
ά-ετον	ά-ετον		ᾶτον	ᾶτον	

(Observe the *i* subscript where the uncontracted form has *ei*.

164. In the *sigmated root*, the *a* is mostly changed into *η*. Hence Fut. not τιμάσ-ω, but τιμήσ-ω. Aor. ἐτίμησα.

165. The *Present Participle* of the Act. Voice ends in *m. ων*, *f. ουσα*, *n. ον*. The *masc.* and *neut.* have Gen. οντ-ος, and are declined regularly after the third. The Fem. is declined regularly after the *first*.

166. Thus, from τύπτ-ω the root of Present Participle is τύπτοντ- for *masc.* and *neut.*: the *nominatives* being *masc.* τύπτων (compare λέων, λέοντ-ος), and *neut.* τύπτον.

167. With the *article* the participle is usually translated by a relative clause with *he*, *they*, &c. 'Ο πράττων = *he who does*; τοῦ πράττοντος, *of him who does*, &c.—'Ο ταῦτα πράττων = *he who does this*. Οι ταῦτα πράττοντες = *those who do these things*.

168. VOCABULARY 13.

To leap-down, κατα-πηδᾶν (= -άειν).

To end, to die, τελευτᾶν (= -άειν).

To honor, τιμᾶν (= -άειν).

Phalanx, φάλαγξ, φάλαγγ-ος, ἡ.

To praise, ἐπανεῖν (= -έειν).

To be separated by an interval, to be distant (from), διέχ-ειν.

To sing the Paean (the Greek war song), παανίζ-ειν.

When, ἥνικα.

To cast into (literally), ἐμβάλλειν; *to charge*, ἐμβάλλειν εἰς (= ἐμβάλλειν τὸ στράτευμα εἰς . . . *to cast his men into = to charge.*)

To offer, make an offer of, ὑποφέρειν.

To belong to, to be the due of, προσήκειν.

Goat, αἰλξ, αἰγός, ἡ.

Coin, money, νόμισμα, νομίσματος, τό.

Greek, Ἑλλην, Ἑλλην-ος, δ.

Other, ἄλλος, η, ον.

Chariot, ἄρμα, ἄρματος, τό.

Not yet, not still, no longer, now-not, οὐκέτι.

Ether, αἰθήρ, αἰθέρος, δ.

Herald, κήρυξ (or κῆρυξ), κήρυκος, δ.

A truce, (prop. libations), a peace (because ratified with libations, σπένδειν), σπονδαί, pl.

Attempt, ἐπιχείρημα, ἐπιχειρήματος, τό.

Stroke, πληγή.

Wound, τραῦμα, τραύματος, τό.

Exercise 18.

169. a) Translate into English.

1. Τὸ νόμισμα τὸ τῶν Περσῶν ὁ στρατηγὸς ἐφίλει.
2. Ἡ δικαιοσύνη ἀρετή ἐστιν.
3. Ο Κύρος καταπηδᾷ ἀπὸ τοῦ ἄρματος.
4. Οὐκέτι τρία^a ἢ τέτταρα^a στάδια διέχουσιν τὰ φάλαγγε ἀπ' ἀλλήλων, ἥνικα παιανίζουσιν οἱ Ἑλληνες.
5. Ο στρατηγὸς εἰς τὴν τῶν Αἰγυπτίων φάλαγγα ἐμβάλλει.
6. Τὸν οὐρανὸν οἱ ποιηταὶ αἰθέρα ὀνομάζουσιν.
7. Οι Ἀργεῖοι ἔπειμψαν δύο κήρυκας^b ὑποφέροντας σπονδάς.
8. Αἶγας αἰγῶν ἄρχοντας^c οὐ ποιοῦμεν.
9. Τοῖς τῆς γῆς ἄρχουσι τὴν προσήκουσαν τιμὴν ἀποδίδομεν^d.
10. Ο τοῦ γεωμέτρου λόγος οὗτος τελευτᾷ.

^a Paradigms 36. ^b Observe that the *dual* is not necessarily used when *two* are meant. For δύο see Paradigm 36. ^c *rulers*: properly participle, *ruling*. ^d *we give or pay*.

b) Translate into Greek.

1. The Persians leap-down from their chariots.
2. You (*pl.*) honor those who rule the land.
3. We honor him who rules the land with the honor that belongs to him.
4. We praise and honor him who rules well and justly.
5. The attempts of the Scythians will end in¹⁹ this.
6. One ought to yield to

those who rule. 7. He calls the attendant who is pounding^e the poison. 8. The assistants honor him.

^e Use pres. partic. of *τρίβειν*.

LESSON XXI.

Third Declension. Adjectives in *ās*, *eis*.

170. PARADIGMS.

SING.	Xenophon.	Lion.	Bait.	Nectar.
N.	ὁ Ξενοφῶν	ὁ λέων	τὸ δέλεαρ	τὸ νέκταρ
G.	Ξενοφῶντος	λέοντος	δελέατος	νέκταρος
D.	Ξενοφῶντι	λέοντι	δελέατι	νέκταρι
A.	Ξενοφῶντα	λέοντα	δέλεαρ	νέκταρ
V.	Ξενοφῶν	λέον	δέλεαρ	νέκταρ
PLUR.				
N.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
G.	Ξενοφῶντ-ων	λέοντ-ων	δελέατ-ων	νέκταρ-ων
D.	Ξενοφῶ-σι	λέον-σι	δελέα-σι	νέκταρ-σι
A.	Ξενοφῶντ-ας	λέοντ-ας	δελέατ-α	νέκταρ-α
V.	Ξενοφῶντ-ες	λέοντ-ες	δελέατ-α	νέκταρ-α
DUAL				
N. A. V.	Ξενοφῶντ-ε	λέοντ-ε	δελέατ-ε	νέκταρ-ε
G. D.	Ξενοφῶντ-οιν	λέοντ-οιν	δελέατ-οιν	νέκταρ-οιν

171. PARADIGMS.

μέλας, μέλαινα, μέλαν, black.			χαρίεις, χαρίεσσα, χαρίεν, lovely.		
SINGULAR.			SINGULAR.		
N.	μέλας	μέλαινα	μέλαν	χαρίεις	χαρίεσσα
G.	μέλανος	μελαινῆς	μέλανος	χαρίεντος	χαριέσσης
D.	μέλανι	μελαινῇ	μέλανι	χαρίεντι	χαριέσσῃ
A.	μέλανα	μελαινᾶν	μέλαν	χαρίεντα	χαριέσσαν
V.	μέλας	μέλαινα	μέλαν	χαρίεν	χαριέσσα
PLURAL.			PLURAL.		
N.	μέλανες	μέλαιναι	μέλανα	χαρίεντες	χαριέσσαι
G.	μελάνων	μελαινῶν	μελάνων	χαριέντων	χαριέσσων
D.	μέλασι	μελαιναῖς	μέλασι	χαριέσι	χαριέσσαις
A.	μέλανας	μελαινᾶς	μέλανα	χαριέντας	χαριέσσας
V.	μέλανες	μέλαιναι	μέλανα	χαριέντες	χαριέσσαι
DUAL.			DUAL.		
N. A. V.	μέλανε	μελαινά	μέλανε	χαριέντε	χαριέσσα
G. D.	μελάνοιν	μελαιναῖν	μελάνοιν	χαριέντοιν	χαριέσσαιν

172. VOCABULARY 14.

*Bad, wicked, κακός, ἡ, ὁν.**Demagogue, δημαγωγός, ὁ (δῆμος, people, ἄγω, lead).**People, δῆμος, ὁ.**Flatterer, κόλαξ, κόλακ-ος, ὁ.**Orator, ρήτωρ, ρήτορ-ος, ὁ.**Nightingale, ἀηδών, ἀηδόν-ος, ἡ.**Swallow, χελιδών, χελιδόν-ος, ἡ.**Day, ἥμέρα.**Night, νύξ, νυκτ-ός, ἡ (nox).**Vulture, γύψ, γυπτ-ός, ὁ.**Cuckoo, κόκκυξ, κόκκυγ-ος, ὁ.**Color, χρῶμα, χρώματ-ος, τό.**Foot, πούς, ποδ-ός,* ὁ.**Rock, πέτρα.**Difference, (of colors,) a shade, διαφορά.**Poor man, πένης, πένητ-ος, ὁ.**Continuously, without ceasing, συνεχῶς (σύν & ἔχω).**Even (opposed to odd), of an even number, ἄρτιος, α, ον (par).**The aspalathus, (a prickly shrub,) ἀσπάλαθος, ὁ.**White, λευκός, ἡ, ὁν.**Black, μέλας, μέλαινα, μέλαν. (τὸ μέλαν, black; τὸ λευκόν, white; used as substant.)**Opposite, contrary (to), ἐναντίος, α, ον.**To sing, ᾠδ-ειν (= ἀείδειν).**To change, μεταβάλλ-ειν.**To hatch (its) young, to breed, to build its nest, νεοττεύ-ειν.*

Exercise 19.

173. a) Translate into English.

1. *Oι κακοί, τὴν ἡδονὴν ως δέλεαρ ἔχοντες, θηρεύουσιν ἡμῶν^a τὰς ψυχάς.* 2. *Ο δημαγωγός ἐστι τοῦ δήμου κόλαξ.* 3. *Τοὺς σοφούς τε καὶ ἀγαθοὺς ρήτορας ἐπαινοῦμεν καὶ τιμῶμεν.* 4. *Η ἀηδὼν ἄδει μὲν συνεχῶς ἡμέρας καὶ νύκτας δεκαπέντε^b μετὰ δὲ ταῦτα ἄδει μέν, συνεχῶς δ' οὐκέτι.* 5. *Μεταβάλλει καὶ^c ὁ κόκκυξ τὸ χρῶμα.* 6. *Οι πένητες πολλάκις τοῖς πένησι ὑπηρετοῦσιν.* 7. *Πάντα τὰ ζῶα ἀρτίους ἔχουσι τοὺς πόδας³⁶.* 8. *Ο ἀσπάλαθος μέλαιναν ἔχει τὴν ρίζαν³⁶.* 9. *Τὸ μέλαν χρῶμά ἐστι· καὶ τοῦ μέλανος πολλὰ^d διαφορά.* 10. *Ο γύψ νεοττεύει ἐπὶ πέτραις ἀπροσβάτοις.^e* 11. *Μὴ ἄνοα λέγε, ω Ξενοφῶν.* 12. *Tίς λέξει τὸν Πέρσην κρύπτειν*

* Grimm's law shows this to be the same word as the Gothic *fot*, English *foot*; *π* or *p* being changed into the cognate *f*; *δ* (*d*) into *t*.

τὴν τοῦ ἄρχειν ἐπιθυμίαν; 13. *Ο ταῦτα πράττων ἐστὶν ἄξιος τοῦ ἐπαίνου.*

^a (*of us* =) *our.* ^b *fifteen* (indeclinable). Acc. denotes *duration of time.* ^c *also* (i. e. as well as *some other birds*). ^d *many*, fem. pl. from *πολύς*: supply the verb *εἰσίν* (*there are*). ^e *inaccessible* (adj. of two terminations).

b) Translate into Greek.

1. Vultures³⁷ lay two eggs³⁹.
2. One (*μία*) swallow does not make a spring.
3. We admire the swallow's young-ones.
4. We call demagogues flatterers of the people.
5. Virtue renders life happy.
6. White (^o is) opposite to black.
7. I will tell you^f the whole^g truth.
8. He rules-over all sensual pleasures^h.
9. The gods rule-over all thingsⁱ.

^f *ἐρῶ νῦν.* ^g Put the proper case of *πᾶς* before the article.

^h Say: '*all the pleasures about the body*' (*πᾶσαι αἱ περὶ τὸ σῶμα ἡδοναί*). Verbs of ruling, &c. take genit. ⁱ *all things* are *πάντα*.

LESSON XXII.

Πᾶς, ἄπας. Aorist Participle.

174. *Πᾶς* = quisque, unusquisque (*every*).

175. *Πᾶς ὁ* — ; *ὁ πᾶς* = totus (*the whole*: *ὁ πᾶς* adds emphasis to *the whole* as opposed to its *constituent parts*).

176. *Πάντες · πάντες οἱ* — · = omnes (*the latter especially* when there is reference).

177. *Oi πάντες* = (1) omnes simul (*all together, altogether*); (2) in universum (*in all*).

178. *Πᾶσα πόλις*, *every city*: *πᾶσα ἡ πόλις*, *ἡ πόλις πᾶσα*, *the whole city* (also *ἡ πᾶσα πόλις*, *the whole city together*): *παντὰ ἀγαθά · παντὰ τὰ ἀγαθά* (the article is *usually* expressed, when a definite

class of things is meant); *πᾶσαι αἱ καλαὶ πράξεις*. τὰ πάντα μέρη, all the parts (together). τοῖς πᾶσιν δργίζεται. τὰ πάντα εἴκοσι (in universum viginti), twenty in all.

179. *Ἄπας* = every (in the Sing.), is without the article; but in the sense of the whole, *ἄπας* (= ἄμα *πᾶς*) and *σύμπας* or *ξύμπας* (= all together), *universus*, are naturally more frequently without the article than *πᾶς* is in the sense of *whole*. Sometimes, too, *σύμπαντες* = in all is without the article [ξύμπαντες ἐπτακόσιοι ὀπλῖται, Th.].

180. PARADIGM.

<i>πᾶς, πᾶσα, πᾶν, every, all.</i>								
SING.			PLUR.			DUAL.		
m.	f.	n.	m.	f.	n.	m.	f.	n.
N. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>
G. <i>παντός</i>	<i>πάσης</i>	<i>παντός</i>	<i>πάντων</i>	<i>πασῶν</i>	<i>πάντων</i>	<i>πάντοιν</i>	<i>πάσαιν</i>	<i>πάντοιν</i>
D. <i>παντί</i>	<i>πάσῃ</i>	<i>παντί</i>	<i>πᾶσι(ν)</i>	<i>πάσαις</i>	<i>πᾶσι(ν)</i>	<i>πάντοιν</i>	<i>πάσαιν</i>	<i>πάντοιν</i>
A. <i>πάντα</i>	<i>πᾶσαν</i>	<i>πᾶν</i>	<i>πάντας</i>	<i>πάσας</i>	<i>πάντα</i>	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>
V. <i>πᾶς</i>	<i>πᾶσα</i>	<i>πᾶν</i>	<i>πάντες</i>	<i>πᾶσαι</i>	<i>πάντα</i>	<i>πάντε</i>	<i>πάσα</i>	<i>πάντε</i>

181. The participle of the Aorist Active appends *ᾶς* to the sigmated root (*λύσ-ας, τύψ-ας*).

N. *ᾶς*, *ᾶσα*, *ᾶν*

G. *αντος*, *ασης*, *αντος*, &c.

(See Paradigm 17.) It is Englished by *having —ed*. But for verbs signifying *emotions* or *states of mind*, it is often Englished by pres. participle, the emotion *having been felt* and continuing to be felt: e. g. *πιστεύσας* (= *confisus*), *trusting, relying on*.

182. VOCABULARY 15.

Zeal, earnestness, eagerness, <i>σπουδή</i> .	Lawlessness, <i>ἀνομία</i> .
Life, <i>βίος</i> , δ.	River, <i>ποταμός</i> , οῦ, δ.
Leader, <i>ἡγεμών</i> , <i>ἡγεμόν-ος</i> , δ, ḡ.	Innocence, <i>ἀβλάβεια</i> .
Temperance, sobriety of mind, <i>σωφροσύνη</i> .	Danger, <i>κίνδυνος</i> , δ.
Absence of government, anarchy, licentiousness, <i>ἀναρχία</i> .	Low estate, <i>ταπεινότης</i> , <i>ταπεινό-</i> <i>τητ-ος</i> , ḡ.
To grow old, <i>γηράσκ-ειν</i> .	Extreme, <i>ἐσχατος</i> , η, ον.
	Obscurity, <i>ἀδοξία</i> .
	To trust, <i>πιστεύ-ειν</i> (dat.).

Hoplite (heavy-armed soldier),
οπλίτης, δ.

To be the slave of, to serve, δουλεύ-ειν (dat.).

To complete, διατελεῖν (= εῖν).

To bid, order, tell (to do any thing), κελεύ-ειν.

To do, πράττ-ειν (fut. πράξ-ω),
to commit a murder, πράττειν φόνον.

I am come, ἦκω (= veni).

*To dissolve, to dismiss (an assembly), break (a treaty, &c.),
repeal (a law), λύ-ειν.*

Exercise 20.

183. a) Translate into English.

1. Σπουδὴ πᾶσα ἔσται (= erit) διὰ παντὸς τοῦ βίου.
2. Ἡδιστον^a πάντων ἔστιν ἀλū' πως διατελεῖν τὸν βίον ἄπαντα. 3. Δεῖ βλέπειν πρὸς τὴν τῆς συμπάσης ἡγεμόνα ἀρετῆς σωφροσύνην. 4. Ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ διατελεῖ τὸν βίον. 5. Πάντα ἄνθρωπον χρὴ φεύγειν τὸ σφόδρα φιλεῦν αὐτόν. 6. Ο Νεῦλος γλυκύτατός^b ἔστι πάντων τῶν ποταμῶν. 7. Ἡσαν οἱ πάντες ἐπτακόσιοι ὁπλῖται. 8. Ο Σωκράτης πιστεύσας τῇ αὐτοῦ^c ἀβλαβείᾳ ἐκινδύνευσε τὸν ἔσχατον κίνδυνον^d. 9. Δύο στρατιώται, τὰ αἰσχρὰ πράξαντες, φεύγουσιν. 10. Ἡκωδεῦρο σὺν τοῖς πολίταις τοῖς ἀγαθοῖς. 11. Τοὺς νόμους τοὺς ἐς τὸ παρὸν^e βλάπτοντας ὑμᾶς ἐλύσατε. 12. Κολάσομεν τοὺς τὴν εἰρήνην λύσαντας. 13. Πᾶν ζῶον ἀναγκαῖον^f ἀρτίους ἔχειν τοὺς πόδας.

^a most pleasant; superl. of ἡδύς.

^b sweetest; superl. of γλυκύς.

^c (of himself =) his.

^d κινδυνεύειν κίνδυνον = to incur (risk, expose oneself to) a danger, K. 278, 2.

^e for the present; at the present.

^f Supply ἔστι.

b) Translate into Greek.

1. The man is growing-old in extreme (say 'all') obscurity and low-estate. 2. Every man ought to fly - from being - the - slave - of anger. 3. Through the whole of life we ought to pursue virtue. 4. We are pursuing virtue with all eagerness. 5. From¹⁸ being-

the-slave of sensual [173, b, note h,] pleasures he will be a slave for his whole life. 6. The wagons were in all seven-hundred. 7. We are angry with those who are breaking the peace. 8. We are enraged against those who have broken the truce. 9. The geometer places himself before ^b all the Greeks.

^g To be enraged against—, ἐν ὄργῃ ἔχειν (acc. of person).

^h To place oneself before, προτάσσειν αὐτὸν πρό (with gen.).

LESSON XXIII.

Nouns that suffer Syncope.*

184. To this class belong the following substantives in *ηρ*: πατήρ, *father*, μήτηρ, *mother*, θυγάτηρ, *daughter*, ἡ γαστήρ, *the belly*, Δημήτηρ, *Ceres*, and ἀνήρ, *man*; which have this peculiarity, that they omit ε in the gen. and dat. sing. and dat. plural. They have voc. ερ (ἀνήρ, πατήρ throwing back the accent), and insert á (cum acuto) before σι in dat. plur. Ἀνίρ, *a man* (root ἀνερ), drops the ε in all its cases except the voc. sing., but inserts a δ to soften the pronunciation.

PARADIGMS.

SING.		Mother.	Man.	Father.
	N.	ἡ μήτηρ	ὁ ἀνήρ	ὁ πατήρ
	G.	μητρός	ἀν-δ-ρός	πατρός
	D.	μητρί	ἀν-δ-ρί	πατρί
	A.	μητέρα	ἀν-δ-ρα	πατέρα
	V.	μητερ	ἀνερ	πάτερ
PLUR.	N.	μητέρες	ἀν-δ-ρες	πατέρες
	G.	μητέρων	ἀν-δ-ρῶν	πατέρων
	D.	μητράσι	ἀν-δ-ράσι	πατράσι
	A.	μητέρας	ἀν-δ-ρας	πατέρας
	V.	μητερες	ἀν-δ-ρες	πατέρες
DUAL. N. A. V.		μητέρε	ἀν-δ-ρε	πατέρε
G. D.		μητέροιν	ἀν-δ-ροῖν	πατέροιν

* Syncope = the taking away of one or more letters from the body of a word. Cf. Paradigm 19.

185. Words of this class have several peculiarities of accent. (1) The *dat. pl.* and the forms that *retain* the ε, are always *paroxytone*: (2) the forms that *reject* the ε have all the accent on the *last* syllable, with (3) the exception of voc. sing. in which the tone-syllable is thrown as far back as possible. (*Δημήτηρ* (see 186) is an exception to these rules.)

186. Ὁ ἀστήρ, ἐρός, *a star*, has its dative plural ἀστράσι, but is not syncopated in any other case. *Δημήτηρ* (*Demeter* or *Ceres*) has a varying accentuation, viz. Δήμητρος, Δήμητρι, Voc. Δήμητρ, but Acc. Δημητέρα.

187. OBS. For ‘*many great men*’ the Greeks usually said ‘*many and great men*:’ and so in similar combinations of two adjectives.

188. VOCABULARY 16.

Bad, worthless, φαῦλος, η, ον.

Happiness, εὐδαιμονία.

Most disgraceful, basest, αἰσχιστος, η, ον.

Worthy, ἄξιος, α, ον (with gen.).

Liberty, ἐλευθερία.

Insolent, ύβριστικός, ή, όν.

(Small) tunic, χιτώνιον, τό.

Three, τρεῖς, neut. τρία (Pdm. 36).

Nurse, τροφός, ḥ.

(Native) country, πατρίς, πατρίδος, ḥ.

Slaughter, φόνος, δ.

Dice, κτύπος, δ.

Arms, ὅπλα, τά (arma).

Absolute prince, tyrant, τύραννος, δ.

To measure, μετρεῖν (= -έειν).

To love, στέργειν.

To exclude, to keep away from, εἴργειν.

To desire, ἐπιθυμεῖν (= -έειν) with gen.

To follow, attend (of a consequence), ἐπεσθαίνειν, with dat.

To kill, to put to death, ἀποκτείνειν.

To drag away from, ἀποσπᾶν (= -άειν).

Exercise 21.

189. a) Translate into English.

- Οἱ φαῦλοι τῇ γαστρὶ μετροῦσι καὶ τοῖς αἰσχίστοις τὴν εὐδαιμονίαν.
- Ἄνδρες εἰσὶν ἀγαθοὶ καὶ ἄξιοι τῆς ἐλευθερίας.
- Ο νέος, τοὺς τοῦ πατρὸς ύβριστικοὺς καὶ μὴ σοφοὺς λόγους ἀκούων, ὑψηλόφρων^a τε ἔσται (= erit) καὶ φιλότιμος^b ἀνήρ.
- Ἐστιν νίον γε¹³ ἡ Θυγατρὸς ὁ πατὴρ

πατήρ. 5. Ταῖς Κέβητος θυγατράσι χιτώνια δώσω^c (= dabo) τρία. 6. Εἰσὶ μοι τρεῖς θυγάτερες. 7. Τὴν γῆν ἀνδρῶν μητέρα τε καὶ τροφὸν ὄνομάζομεν. 8. Οἱ ἀγαθοὶ ὥσπερ ὑπὲρ¹⁷ μητρὸς ὑπὲρ τῆς πατρίδος κινδυνεύουσιν. 9. Τῇ Δήμητρι πολλοὶ καὶ καλοὶ νεῷ ἥσαν. 10. Ὁ φίλη θύγατερ, στέργε τὴν μητέρα.^d 11. Ὁ ἄνδρες "Ελληνες, νομίζω σοφούς τε καὶ ἀξίους τῆς εὐδαιμονίας ὑμᾶς εἶναι. 12. Οἱ βάρβαροι τὰ αἰσχρὰ φιλοῦσιν. 13. Τοῦ σπουδὴ Σωκράτους ἀξία ἀπαντος τοῦ ἐπαίνου. 14. Ὁ Πέρσα, τίς ταῦτα λέξει Ξενοφῶντι; 15. Ἐν τῷ τοῦ ἀγαθοῦ κήπῳ ἔστιν οἰκίδιον.

^a *high minded.* ^b (*fond of honor* =) *ambitious.* ^c *I will give.*

^d See 91.

b) *Translate into Greek.*

1. Fathers³⁷ keep-away their sons from bad men.
2. There^o was much^e slaughter of men, and (δέ) much din of arms.
3. The enemy's camp^o was unoccupied (*say*: 'void of men').
4. Man differs from the other animals in desiring honor.
5. Love (*pl.*) your father and your mother.
6. Be- not -the-slave-of the belly.
7. Great honor attends good men³⁷.
8. Cyrus puts-to-death his mother's father.
9. Tyrants³⁷ drag children from^o their fathers and mothers.
10. The man will spend his life in great glory.
11. The men are performing many great⁵² ^oactions.
12. The many^f will measure happiness by gain.
13. Bad (men) love anarchy and lawlessness.
14. Who will say that great honor does not attend good men?
15. There is a temple of Ceres in Cilicia.
16. Many great men love not only the Greeks but also the Persians.

^e πολύς.

^f οἱ πολλοί.

LESSON XXIV.

Adjectives of two terminations. Κέρας, &c.*

190. Adjectives of two terminations have only *one form* for the *masc* and *fem*, as ὁ, ἡ ἔνδοξος, τὸ ἔνδοξον. They are declined like nouns of the third declension (except *os*, *es*, *ov*, which is like the second declension).

191. PARADIGMS.

<i>σαφής, σαφές, clear.</i>		<i>εὐδαίμων, εὐδαιμον, happy.</i>			
	SING.		SING.		
	m. f.	n.	m. f.	n.	
N.	σαφής	σαφές	N.	εὐδαίμων	εὐδαιμον
G.	{ σαφέ-ος σαφοῦς		G.	εὐδαίμον-ος	
D.	{ σαφέ-ϊ σαφεῖ		D.	εὐδαίμον-ι	
A.	{ σαφέ-α σαφῆ	{ σαφές	A.	εὐδαίμον-α	εὐδαιμον
V.	σαφές	σαφές	V.	εὐδαίμον	εὐδαιμον
	PLUR.		PLUR.		
N.	{ σαφέ-ες σαφεῖς	{ σαφέ-α σαφῆ	N.	εὐδαίμονες	εὐδαιμονα
G.	{ σαφέ-ων σαφῶν		G.	εὐδαιμόνων	
D.	σαφέστι(ν)		D.	εὐδαίμοστι(ν)	
A.	{ σαφέ-ας σαφεῖς	{ σαφέ-α σαφῆ	A.	εὐδαίμονος	εὐδαιμονα
V.	{ σαφέ-ες σαφεῖς	{ σαφέ-α σαφῆ	V.	εὐδαίμονες	εὐδαιμονα
	DUAL.		DUAL.		
N. A. V.	{ σαφέ-ε σαφῆ		N. A. V.	εὐδαίμονε	
G. D.	{ σαφέ-οιν σαφοῖν		G. D.	εὐδαιμόνοιν	

* Table of Adjectives of Two Endings.

	m. f.	n.	m. f.	n.
1.	<i>ος</i>	<i>ον</i>	<i>κόσμιος</i>	<i>κόσμιον</i>
2.	<i>ων</i>	<i>ον</i>	<i>πέπων</i>	<i>πέπον</i>
3.	<i>ης</i>	<i>ες</i>	<i>ἀληθής</i>	<i>ἀληθές</i> (the most usual form)
4.	<i>ην</i>	<i>εν</i>	<i>ἄρσην</i>	<i>ἄρσεν</i> (the only adj. of this form)
5.	<i>ις</i>	<i>ι</i>	<i>ἴδρις</i>	<i>ἴδρι</i>

192. The *nominative plural* of *τέρας* usually drops the *τ*, and is contracted into *τέρα*, G. *τερῶν*. *Τὸ γέρας*, *reward*, *τὸ γῆρας*, *old age*, *τὸ κρέας*, *flesh*, and *τὸ κέρας*, *horn*, omit the *τ* in all the numbers, and suffer contraction in the genitive and dative singular, and throughout the dual and plural (except the dative plural): in *κέρας*, however, the regular forms with the *τ* are found as well as the contracted.

193. PARADIGMS.

<i>τὸ κέρας</i> , the horn.			<i>τὸ κρέας</i> , the flesh.		
SINGULAR.			SINGULAR.		
N.	κέρας		κρέας		
G.	κέρατος	κέρα-ος	κρέατος	κρέα-ος	κρέως
D.	κέρατι	κέρα-ε	κρέατι	κρέα-ϊ	κρέα
A.	κέρας		κρέας		
V.	κέρας		κρέας		
PLURAL.			PLURAL.		
N.	κέρατα	κέρα-α	κρέατα	κρέα-α	κρέα
G.	κεράτων	κερά-ων	κρεάτων	κρεά-ων	κρεών
D.	κέρασι(ν)		κρέασι(ν)		
A.	κέρατα	κέρα-α	κρέατα	κρέα-α	κρέα
V.	κέρατα	κέρα-α	κρέατα	κρέα-α	κρέα
DUAL.			DUAL.		
N. A. V.	κέρατ-ε	κέρα-ε	κρέατ-ε	κρέα-ε	κρέα
G. D.	κεράτ-οιν	κερά-οιν	κρεάτ-οιν	κρεά-οιν	κρεψῶν

194. VOCABULARY 17.

Horn, *wing of an army*, *κέρας*,

κέρατος, *τό*.

Honorary privilege, *γέρας*, *γέρατος*, *τό*.

Old age, *γῆρας*, *γήρατος*, *τό*.

Prodigy, *portentous-monster*, *τέρας*,

τέρατος, *τό*.

Alone, *only*, *μόνος*, *η*, *ον*.

Stag, *έλαφος*, *δ*.

The bonassus, *wild ox*, *βόναστος*,

δ.

Again, *πάλιν*.

On both sides, *έκατέρωθεν*.

Horse = *cavalry*, *ἵππος*, *ἡ*.

(Of) twenty thousand, *δισμύριος*, *α. ον.*

Already, *ηδη*.

Fruit, *καρπός*, *δ*.

Child, *τέκνον*, *τό*.

Monument, *μνημεῖον*, *τό*.

Weakness, *ἀσθένεια*, *ἡ*.

Best, *ἄριστος*, *η*, *ον*.

At once, *ἄμα*.

Most, *πλείστος*, *η*, *ον*.

<i>Solid, στερεός, á, ón.</i>	<i>To put forth (some natural product, as horns, leaves, &c.), φύ-ειν.</i>
<i>Throughout, διόλου.</i>	<i>To butt, κυρίττ-ειν.</i>
<i>To put to flight, to rout, τρέπ-εσθαι.</i>	<i>Much divided, branching, πολυ-σχιδής, ες (πολύς, σχίζω).</i>
<i>To cast away, to shed (horns), ἀποβάλλ-ειν.</i>	
<i>To bear, φέρ-ειν.</i>	

*Exercise 22.*195. a) *Translate into English.*

1. *Tῶ ἀριστερῷ κέρατι τρέπονται τοὺς πολεμίους.*
2. *Ἀποβάλλει τὰ κέρατα μόνος ὁ ἔλαφος κατ' ἔτος¹⁵, καὶ πάλιν φύει.* 3. *Ἐπὶ κέρως²⁵ ἑκατέρωθεν ἡ ὕππος, δισμυρία οὖσα^a.* 4. *Κυρίττουσιν ἀλλήλους σιδηροῖς κέρασιν.* 5. *Οἱ ἀνὴρ ἐν πύλαις ἥδη γήρως ἐστίν.* 6. *Οὔτε γῆ καρποὺς φέρει, οὔτε μητέρες τέκνα τίκτουσιν, ἀλλὰ τέρατα.* 7. *Οἱ ὑπὲρ τῆς πατρίδος¹⁷ καλῶς τελευτήσαντες^b τάφων τε ηπὶ τῶν ἄλλων μνημείων μέγιστα ἔχουσι γέρα.*

^a Ων, οῦσα, δν, pres. part. of εἰμί, I am. ^b τελευτήσαντες, first aor. part. of τελευτάω.

b) *Translate into Greek.*

1. It is necessary to yield to the weakness of old-age.
2. The geometer died of²² old-age, not (*say*: ‘but not’) of disease.
3. This (*τοῦτό γε*) is the best remedy for¹⁷ old-age.
4. The bonassus has at once both a mane and two horns³⁹.
5. With our right wing we are conquering the enemy’s hoplites.
6. Most horns (*say*: ‘the most of horns’) are hollow, and those (*τὰ δὲ*) of stags alone are solid throughout and branching^a.
7. The citizens have honors and panegyrics from one another, and honorary-privileges.

^a πολυσχιδῆ (= πολυσχιδέα).

LESSON XXXV.

196. *Substantives in ης, ος.—Adjectives in ης.*

SINGULAR.	PLURAL.
N. ης : ος, (<i>neut.</i>)	N. εες, εις : εα, η, (<i>neut.</i>)
G. εος, ους	G. εων, ων
D. εϊ, ει	D. εσι(ν)
A. εα, η {	A. εας, εις :
V. ες { ος, (<i>neut.</i>)	V. εες, εις :
DUAL.	
N. A. V. εε, η.	G. D. εοιν, οῖν.

197. a) In Attic prose the *open* form occurs only in *dual* εε from adjectives in ης, and *gen. pl.* εων from ος.

b) Τριήρης (properly an *adj.*), with the adj. αὐτάρκης, and compound adjectives in ήθης (from ήθος) remain *paroxytone* in *gen. pl.* It is not certain whether we should write τριήρες, τριήρου; or τρίηρες, τριηροῦν. K. adopts the former; see his *Gramm.* 59.

(Learn Paradigm 21.)

198. Observe that most adjectives in ης are *oxytone*; αὐτάρκης, εὐήθης, συνήθης, πλήρης, are exceptions.

199. VOCABULARY 18.

One who pursues gain by base means, αἰσχροκερδής, έσ.

Gain, κέρδος, κέρδε-ος, κέρ-
δους, τό.

Reproach, ὄνειδος (-εος, ους), τό.

Character, disposition, ήθος (-εος,
ους), τό (mores).

Simple, εὐήθης, έσ (εὖ and ήθος).

Disobedient, ἀπειθής, έσ.

Obedient, εύπειθής, έσ.

Summer, θέρος (-εος, ους), τό.

Year, ἔτος (-εος, ους), τό.

Multitude, πλῆθος (-εος, ους);
hence = democratical constitution.

Mountain, ὅρος (-εος, ους), τό.

Wall, τεῖχος (-εος, ους), τό.

Kind, γένος (-εος, ους), τό.

False, ψευδής, έσ.

True, ἀληθής, έσ.

Dicer, κυβευτής, οῦ, ὁ.

Footpad, (prop. a filcher of
clothes,) λωποδύτης, οῦ, ὁ.

Robber, λῃστής, οῦ, ὁ.

Gentleness, πραότης, πραότη-
τος, ἡ.

Tameness, ήμερότης, ήμερότη-
τος, ἡ.

Want of intelligence, stupidity,
ἀνοία, ας, ἡ.

<i>Courage, ἀνδρία, ας, ἡ</i> (<i>ἀνήρ</i>).	<i>To plot against, ἐπιβουλεύ-ειν</i> (with dat.).
<i>Cowardice, δειλία, ας, ἡ</i> (<i>δειλός</i>).	
<i>Sheep, πρόβατον, ον, τό.</i>	<i>To value before or above, to prefer, προτιμᾶν (= -άειν) with acc. and gen.</i>
<i>Unintelligent, stupid, ἀνόητος, ον</i> (ἀ and νοέω, νοῦς).	
<i>Trireme, τριήρης (-εος, ούς), ἡ.</i>	<i>To show sobriety or sense of mind, σωφρον-εῖν (= -έειν).</i>
<i>Useless, ἄχρηστος, ον.</i>	<i>Less, ἐλάττων.</i>
<i>I suppose, (opinor,) δήπον.</i>	
<i>Army, στράτευμα, στρατεύματος, τό.</i>	<i>Little, μικρός, ἀ, ον: μικρῷ, (by) a little (with comparative).</i>
<i>Chase, hunting-expedition, θήρα, ας, ἡ.</i>	<i>Safety, σωτηρία, ας, ἡ.</i>
<i>Winter, χειμών, χειμῶν-ος, ὁ.</i>	<i>Poetical, ποιητικός, ἡ, ον.</i>
<i>Alike, ὁμοίως.</i>	<i>Of earth; hence, of brick, γῆνος, ον.</i>
<i>To endure, ὑπομέν-ειν.</i>	<i>More than, rather than, μᾶλλον ἢ.</i>
<i>To differ, διαφέρ-ειν.</i>	

Exercise 23.

200. a) Translate into English.

1. 'Ο κυβευτὴς καὶ ὁ λωποδύτης καὶ ὁ ληστὴς αἰσχροκερδεῖς εἰσι.
2. Οἱ κυβευταὶ κέρδους ἔνεκα ὀνείδη ὑπομένουσι.
3. Τὰ ἥδη τῶν ζώων διαφέρει (85, 1) κατά τε δειλίαν καὶ πραότητα καὶ ἀνδρίαν καὶ ἡμερότητα καὶ νοῦν τε καὶ ἄνοιαν.
4. Τὸ τῶν προβάτων ἥδος εὐηδεῖς καὶ ἀνόητον^a.
5. Ἐνταῦθα Ἀλκιβιάδης ἥκεν ἐκ τῶν Κλαζομενῶν σὺν πέντε τριήρεσι.
6. Ἄχρηστον δήπον καὶ οἰκέτης καὶ στράτευμα ἀπειδέσ.
7. Θήραν ποιοῦνται^b ὁμοίως θέρους^c καὶ χειμῶνος.
8. Ο τὰς ἅπαξ τοῦ ἔτους^d τίκτει μόνον· τίκτει δὲ ὡὰ δώδεκα ἡ μικρῷ ἐλάττω^e.
9. Ο Πέρσης ἐπιβουλεύει τῷ πλήθει τῷ ὑμετέρῳ.
10. Σωφρονοῦσι τὴν σωτηρίαν τοῦ κέρδους προτιμῶντες (= προτιμάοντες).
11. Ο βόνασσος γίγνεται ἐν τῇ Παιωνίᾳ, ἐν τῷ ὄρει τῷ Μεσσαπίῳ.
12. Κατὰ τὸν ποιητικὸν λόγον, χαλκᾶ καὶ σιδηρᾶ δεῖ εἶναι τὰ τείχη μᾶλλον ἢ γῆνα.

^a Supply the copula *էστίν*. ^b ποιοῦνται (= ποιέ-ονται) θήραν
(lit. faciunt sibi venationem), go out a hunting; hunt. ^c K. 273.

4. b. ^d the partitive genitive stands with adverbs of time and place: e. g. thrice a day, τρὶς τῆς ἡμέρας. ^e For ἐλάττων, cf. Paradigm 12 (*μείζων*).

b) *Translate into Greek.*

1. There are two kinds of lions.
2. He conceals the truth by a false tale.
3. Do not trust (*pl.*) to walls and gates.
4. You (*pl.*) trusted to the bravery of the citizens, and not (*say*: ‘but not’) to walls and gates.
5. The general of the Persians has well-disciplined soldiers ³⁶.
6. O boys, you are pursuing false pleasures, and not true ones.
7. The wicked for the most part ^f delight in ¹⁹ false pleasures, but good men (*say*: ‘the good of men’) in true ones.

^f τὰ πολλὰ.

LESSON XXXVI.

‘*Ηρακλῆς*, &c.

201. When a vowel stands before the terminations *ης*, *ες*, and *os*, the Attics contract *εα* of the acc. sing. and neut. plur., not into *η*, but *α*; e. g. *κλέος* (*glory*), plur. *κλέεα*—*κλέα*.

202. Proper names in *κλέης*, contr. *κλῆς*, undergo (in Attic Greek) a double contraction in the dative sing.; e. g. *έ-εϊ* (= *έ-ει*) = *εῖ*.

N.	(‘ <i>Ηρακλέης</i>)	‘ <i>Ηρακλῆς</i>
G.	(‘ <i>Ηρακλέεος</i>)	‘ <i>Ηρακλέους</i>
D.	(‘ <i>Ηρακλέεϊ</i>)	‘ <i>Ηρακλέει</i>
A.	(‘ <i>Ηρακλέεα</i>)	‘ <i>Ηρακλέα</i> [sometimes ‘ <i>Ηρακλῆ</i> *]
V.	(‘ <i>Ηράκλεες</i>)	‘ <i>Ηράκλεις</i> (“ <i>Ηρακλῆ</i> , in exclamations.)

* *Plat. Phæd.* 89.

203. VOCABULARY 19.

Sophocles, Σοφοκλῆς (see note 5).

Ameinōcles, Ἀμεινοκλῆς.

Euclea, Εὐκλῆς.

Euthycles, Εὐθυκλῆς.

Unwritten, ἄγραφος, ον.

Written, γεγραμμένος, η, ον.

The Antigone (a play of Sophocles), η Ἀντιγόνη.

Law, νόμος, ον, δ.

Accurate, ἀκριβής, έσ.

Full, πλήρης, έσ.

Fair, reasonable, ἐπιεικής, έσ.

Expensive, costly, πολυτελής, έσ.

Human, natural to man, hence (of sins) venial, ἀνθρώπινος η, ον.

A sin, a fault, ἀμάρτημα, ἀμαρτήματος, τό.

Procession, πομπή, ή.

Sacrifice, θυσία, ή.

Strong, ἰσχῦρός, ά, όν.

Fifth, πέμπτος, η, ον.

Straight, right, ὁρθός, ή, ον (rectus).

It befits, is becoming, πρέπει, (decet,) with dat.

To think, οἴεσθαι.

Not to transgress, (lit. to remain within,) to observe (a law), ἐμμέν-ειν (with dat).

It is fitting or expedient, συμφέρει (= expedit), τὸ συμφέρον, (= id quod expedit, or utile est), the expedient.

To pardon, συγγιγνώσκειν (with dat.).

To accept, ἀποδέχεσθαι.

To court, to consult a thing, e. g. expediency, θεραπεύ-ειν.

To give in evidence, bear witness, μαρτυρεῖν (= -έειν).

Test, proof, mode of examination, (of a witness, e. g. by torture,) ἔλεγχος, ον, δ.

Judge, κριτής, οῦ, δ.

Healthy, sound, ὑγιής, έσ.

(There) were, ἤσαν, imp. 3d. pl. from εἰμί.

REM. By 201, ὑγιέα (from ὑγιής, ὑγιέ-ος) is contracted into ὑγιᾶ, but ὑγιῆ is also found in Plato.

Exercise 24.

204. a) Translate into English.

1. Ταῦτα οὐκ οἴονται⁵³ Θεμιστοκλεῖ πρέπειν. 2. Οἱ μὲν ἄγραφοι νόμοι οὐδέποτε μεταβάλλουσιν, οἱ δὲ γεγραμμένοι πολλάκις, ὥσπερ εἴρηται^a ἐν τῇ τοῦ Σοφοκλέους Ἀντιγόνῃ. 3. Τὸ δίκαιον^b ἐστιν ἀληθές τι^c καὶ συμφέρον. 4. Βελτίονος ἀνδρὸς^d τὸ τοῦς ἄγράφους νόμοις ή τοῖς γεγραμμένοις ἐμμένειν. 5. Τὸ τοῖς ἀνθρωπίνοις ἀμαρτήμασι συγγιγνώσκειν ἐπιεικές^e. 6. Οἱ θεοὶ οὐκ

ἀποδέχονται τὰς πολυτελεῖς πομπάς τε καὶ θυσίας.
 7. Ἡσαν κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τῷ
 πεδίῳ τῷ παρὰ τὸν Τίγρητα ποταμόν. 8. Οἱ Συρακού-
 σιοι στρατηγοὺς ἔχουσιν Ἡρακλεῖδην καὶ Εὐκλέα καὶ
 Τελλίαν. 9. Στρατηγὸς ἦν Κορινθίων Ξενοκλείδης ὁ
 Εὐδυκλέους, πέμπτος αὐτός⁴². 10. Τάληθὲς^b (=τὸ
 ἀληθὲς) ἴσχυρόν ἐστι. 11. Οἱ πολλοὶ, τοῦ ὄρθοῦ^b οὐκ
 ἀληθεῖς κριταὶ ὅντες,^f τὸ συμφέρον μᾶλλον θεραπεύου-
 σιν. 12. Ἡγοῦμαι^e παντάπασι γε⁴³ ἀληθῆ εἶναι καὶ
 ὑγιᾶ (or ὑγιῆ) καὶ πιστὸν τὸν ἄνθρωπον.

^a ‘has been said.’ ^b ‘justice, right.’ See K. 244, 8. ^c ‘some-
 thing.’ ^d the gen. with ἐστί is construed as in Lat.: it is *the part,*
duty, &c. of; it is *characteristic of, &c.* ^e supply ἐστί. ^f ὅντες
 (*εἰμι*). ^g = ἡγέομαι, *I think.*

b) *Translate into Greek.*•

1. We praise those who speak the truth (*say*: ‘the true *things*’).
2. You (*pl.*) all gave false witness (*say*: ‘gave-in-evidence the false *things*’).
3. We will give-in-evidence what is true, not⁴⁶ what is false (*say*: ‘the true *things*;’ ‘the false *things*’).
4. You see the faithlessness of Tissaphernes.
5. Their general is Dercyllidas, the (son) of Eucles, with two others⁴².
6. Who avoids such (*say*: ‘so’) accurate methods-of-examination?
7. I will give these things to Ameinōcles the Samian.

LESSON XXVII.

Substantives in εύς. (Paradigm 27.)

205. The termination *εύς* (*oxytone*) takes *ω* in the genitive sing.; and in the dat. sing. and nom. and acc.

plur. admits of regular contraction. The voc. is *εῦ* (*perispomenon*) ; dat. pl. *εῦσιν*(*v*). (Observe the accent.)

SINGULAR.	PLURAL.	DUAL.
N. <i>εύς</i>	<i>εῦς</i>	N. {
G. <i>έως</i>	<i>έων</i>	A. { <i>έε</i>
D. <i>εῖ</i>	<i>εῦσιν</i> (<i>v</i>)	V. {
A. <i>έᾶ</i>	<i>έας</i> (<i>εῦς</i>)	G. { <i>έοιν</i>
V. <i>εῦ</i>	<i>εῦς</i>	D. {

206. Besides *εῦς* the old Attic dialect possesses a collateral form in *ῆς* (contracted from the Epic *ῆες*) for the nom. and voc. plur. ; e. g. Πλαταιῆς for Πλαταιεῖς.

207. Most substantives which have a vowel before the termination *ευς*, contract *έως* into *ῶς*, *έα* into *ᾶ*, *έας* (seldom) into *ᾶς* ; e. g. Εὐβοεύς (*an inhabitant of Eubaea*), gen. Εὐβοῶς, acc. Εὐβοᾶ, acc. plur. Εὐβοᾶς. So sometimes G. plur. ; e. g. Ἐρετριῶν, Δωριῶν.

208. *Future Participle.*] The fut. participle is formed by adding *ων* to root of Future, βλάπτω, fut. βλάψω, participle βλάψων (-οντα, -ον). It is declined like a participle of the Present (Pdm. 16).

209. The future participle is often used to denote a *purpose*.

(Eng.) I am come to do this.

(Greek) *I am come about-to-do this* (*ἥκω ποιήσων ταῦτα*)

(Eng.) I sent a man to do this.

(Greek) *I sent (a man) about to do this* (*ἔπεμψα ποιήσοντα ταῦτα [or, τὸν ποιήσοντα]*).

210. VOCABULARY 20.

Interpreter, ἐρμηνεύς, ὁ.

King, βασιλεύς, ὁ.

Painter, γραφεύς, ὁ.

Priest, ἱερεύς, ὁ.

Horseman, ἵππεύς, ὁ.

Scribe, γραμματεύς, ὁ.

Parent, γονεύς, ὁ.

Abundant, ἄφθονος, ον, (ἀ, not, φθόνος, envy, there being so much that none need envy another.)

The Piraeus (port of Athens),

Πειραιεύς, ὁ.

Mart, custom-house (at Athens),

ἐμπόριον, ον, τό.

Superintendent, inspector, ἐπιμελητής, ον, ὁ (ἐπιμ. ἐμπορίον = custom-house officer).

Foot soldier, πεζός, ον, ὁ (pedes).

Higher up, more inland, beyond, ἄνω (adv. with gen.).

To dig down, κατασκάπτ-ειν.

Twenty thousand, δισμύριοι, αι, α.	To disobey, ἀπειδέειν (= -έειν), with dat.
Together with (dat.), ἅμα; ἅμα τῇ ἡμέρᾳ, at day-break.	To make a likeness of, to copy, to draw, ἀπεικάζειν.
To sacrifice, θύειν.	To imitate, μιμέσθαι (μιμεῖ- σθαι).
An offering, a sacrifice, θῦμα, θύματος, τό.	Serious or earnest in character, good, worthy, σπουδαῖος, α, ov.
To put into the hands, to hand over, ἐγχειρίζειν.	I am come, ἥκω (= veni, ad- sum).
Priestess, ἱέρεια, ἡ.	To go away, ἀπέρχεσθαι.
Holy, ὅσιος, α, ον.	

*Exercise 25.*211. a) *Translate into English.*

1. Ενοφῶν διελέγετο αὐτοῖς ^a δι' ἔρμηνέως περὶ σπουδῶν. 2. Οὐκ ἔστι χρήματα ἡμῖν ^b, τοῖς δὲ πολεμίοις ἄφθονα παρὰ βασιλέως. 3. Λαμβάνει τὸ ἀργύριον ὁ γραμματεὺς ὁ τοῦ ἐμπορίου ἐπιμελητῶν Εὐθύδημος. 4. "Αμα τῇ ἡμέρᾳ ὄρῳ μεν ἵππεας πολλούς, πεζοὺς δ' ἄνω τῶν ἵππέων ώς δισμυρίους. 5. "Ηκω θύσων. 6. Θύσοντες ⁴⁰ τοῖς ιερεῦσι τε καὶ ιερείαις ἐγχειρίζομεν τὰ θύματα. 7. Οὐχ ὄσιον τοῦτό γε ⁴³ τὸ τοῖς γονεῦσιν ἀπειθεῖν. 8. Αἰσχρὸν τοὺς μὲν γραφεῖς ἀπεικάζειν τὰ καλὰ τῶν ζώων, τοὺς δὲ παιδας μὴ μιμεῖσθαι τοὺς σπουδαίους τῶν γονέων. 9. Πέμπομεν κατασκάψοντας τὰ τείχη.

^a 'conversed with them.' ^b like est (sunt) mihi = 'I have' in Latin.

b) *Translate into Greek.*

1. It is the mark of a bad boy to disobey his parents. 2. The painter will draw the insects. 3. O dear boy, you ought to imitate your parents. 4. The clerks receive money from ¹⁸ the Lacedæmonians. 5. We are come to sacrifice ⁵⁰ to Athene (= Minerva). 6. The Persian, having handed-over his offering to the

priest, is-going-away. 7. Many of the cavalry fly. 8. Many of the men from the Piræus are digging-down the wall. 9. Those from the city are coming to aid ⁵⁰ those in the Piræus. 10. We admire not only the city but also the Piræus.

LESSON XXXVIII.

*Words in *ις*, *ι*, *υς*, *υ*.*

212. A considerable number of words with the terminations *ις*, *ι*, *υς*, *υ*, retain their proper vowel only in the acc. and voc. sing., substituting *ε* for it in all the other cases. Words in *ις* and *υς* take *ω* in the genitive (i. e. *ως* for *ος*), which, however, in reference to the accent, is considered as short, like *ω* in the gen. plur. of these words. The neuters in *ι* and *υ* form their genitive in the usual manner.

SING.	N.	<i>ις</i>	<i>υς</i>	<i>υ</i>
	G.	<i>εως</i>	<i>εως</i>	<i>εος</i>
	D.	<i>ει</i>	<i>ει</i>	<i>ει</i>
	A.	<i>ιν</i>	<i>υν</i>	
	V.	<i>ι</i>	<i>υ</i>	
PLUR.	N. V.	<i>εις</i>	<i>εις</i>	<i>η</i>
	G.	<i>εων</i>	<i>εων</i>	<i>εων</i>
	D.	<i>εσι(ν)</i>	<i>εσι(ν)</i>	<i>εσι(ν)</i>
	A.	<i>εις</i>	<i>εις</i>	
DUAL.	N. A. V.	<i>εε</i>	<i>εε</i>	<i>εε</i>
	G. D.	<i>έοιν</i>	<i>έοιν</i>	<i>έοιν</i>

213. VOCABULARY 21.

*Intelligence, σύνεσις, ἡ.**Intellectual act, intellect, νόησις, ἡ.**Elbow, fore-arm, πηχυς, δ.**Prophet, μάντις, ὁ.**Insolence, υβρις, ἡ; υβρεως νό-**Articulation of a joint, joint, δι-άρθωσις, ἡ.**Hatchet, axe, πέλεκυς, δ.**μος = the law of assault.**Power, δύναμις, ἡ.*

<i>Gift, present, δόσις, ἡ.</i>	<i>Low-bred, ignoble, ἀγεννής, ἐσ.</i>
<i>Nature, φύσις, ἡ.</i>	<i>Tail, οὐρά, ἄσ, ἡ.</i>
<i>Seeing (the sense of sight), sight, ὄψις, ἡ.</i>	<i>Breadth, πλάτος, πλάτε-ος (-ous), τό.</i>
<i>Smelling (the sense of) smell, δσφρησις, ἡ.</i>	<i>Unbearable, ἀφόρητος, ον. (Com- parat. ἀφορητότερος.)</i>
<i>(The sense of) hearing, ἀκοή, ἡ.</i>	<i>Prisoner of war, αἰχμάλωτος, ον (αἰχμή, cuspis, ἀλίσκειν, ca- pere).</i>
<i>Limb, μέλος, μέλε-ος (-ous), τό.</i>	<i>To cut off, ἀποκόπτ-ειν.</i>
<i>Between, μεταξύ (adv. with gen.).</i>	<i>To surpass or be superior, ὑπερ- έχ-ειν, (with gen.).</i>
<i>Wrist, καρπός, οῦ, δ.</i>	<i>To contemplate, behold, θεωρ-εῖν (έειν).</i>
<i>Elbow, ἀγκών, ἀγκῶν-ος, δ.</i>	<i>To read, ἀναγιγνώσκ-ειν.</i>
<i>Hunting-knife, cullass, μάχαιρα, ας, ἡ.</i>	<i>Low, base, ταπεινός, ἡ, ὅν.</i>
<i>Sword, ξίφος, ξίφε-ος (-ous), τό.</i>	
<i>Axe, ἀξίνη, ης, ἡ.</i>	
<i>House, οἰκία, ας, ἡ.</i>	
<i>Saw, τρίων, τρίον-ος, δ.</i>	

Exercise 26.

214. a) Translate into English.

1. Ὁ ἄνθρωπος συνέσει τε τὸν ἄλλων ζώων
καὶ δίκην καὶ θεοὺς νομίζει⁴⁴. 2. Πολλὰ πολλάκις
νοήσει ἀλλ' οὐκ⁴⁵ ὅμμασιν θεωροῦμεν. 3. Πῆχυς κα-
λεῖται^a καὶ τὸ σύμπαν μέλος, ὅσον^b ἔστι μεταξὺ τῆς τε
κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώ-
σεως^c. 4. Πολλὰς μὲν μαχαίρας ἔχουσι, πολλὰ δὲ
ξίφη, πολλοὺς δὲ πελέκεις καὶ ἀξίνας. 5. Λυκούργος
ἐκέλευε^d τὰς οἰκίας ποιεῖν ἀπὸ πελέκεως καὶ πρίονος
μόνον. 6. Φεῦγε ἔκγονον ὕβρεως ἀδικίαν. 7. Τοῖς σοφοῖς
ῶσπερ μάντεσι πιστεύομέν τισι⁵¹. 8. Οἱ κόλακες φύσιν
ἀγεννῆ καὶ ταπεινὴν ἔχουσιν. 9. Οἱ ἐκεῖ^e καὶ ὄψει⁴⁸
καὶ ἀκοῇ καὶ ὁσφρήσει καὶ πᾶσι τοῖς τοιούτοις^f πολὺ τῶν
ἐνθάδε² διαφέρουσιν. 10. Ἐν τῇ Συρίᾳ τὰ πρόβατα
τὰς οὐρὰς³⁶ ἔχει τὸ πλάτος πήχεως⁴⁵. 11. Οἱ ἐκ
τοῦ ἄστεος φεύγουσι.

^a 'is called' (= καλέ-εται). ^b οὐσον (= quantum) 'as much (of it as)'). ^c ἡ κατὰ καρπὸν διάρθρωσις (*the articulation at the wrist* =) *the wrist joint*: so ἡ κατ' ἀγκῶνα διάρθρωσις. ^d sc. the *Lacedæmonians*. ^e K. 244. 10. ^f τοιοῦτος = *talis*: understand 'things.'

b) Translate into Greek.

1. The man takes-his-estimate of ^g Alexander, not from ¹⁸ Alexander's ^own nature, but from his own cowardice.
2. Nothing is more unbearable than insolence.
3. Read me ^h the law of assault.
4. The power of the city is (K. 241. 2) great ^l.*
5. By his power of speaking he conquered his opponents.
6. We will aid the god with foot, hand, voice, and all our power ^of every kind ⁴⁷.
7. Themistocles courted him with a present of money.
8. The soldiers cut-off (*pres.*) the necks of their prisoners-of-war with an axe.
9. The walls of the city are beautiful ^l.
10. Insolence, and pleasure, and all ^omanner of senselessness, rules over those (^o who dwell) in cities ^l.

^g θεωρ-εῖν (= ἔειν), i. e. to *contemplate* him. *Alexander*, Ἀλέξανδρος. ^h μοι, enclit.

LESSON XXXIX.

$\eta\chi\acute{\omega}$, $a\acute{i}\delta\acute{\omega}\varsigma$.

215. The terminations of nouns in $\acute{\omega}$ and $\acute{\omega}\varsigma$ are as follows :

	SINGULAR.	PLURAL.	DUAL.
N.	$\acute{\omega}$	$\acute{\omega}\varsigma$	
G.	($\acute{o}\sigma$), $o\bar{\nu}\varsigma$	$o\bar{\iota}$, &c. as 2d Declension.	
D.	($\acute{o}\bar{i}$), $o\bar{i}$		
A.	($\acute{o}a$), $\acute{\omega}$		
V.	$o\bar{i}$		

OBS. Note the peculiar *vocat.* $o\bar{i}$.

* This mark || means that *this* notion is to stand first in the sentence.

216. VOCABULARY 22.

Shame, reverence, αἰδώς, ἡ.

Persuasion, obedience, πειθώ, ἡ.

Goddess, θεά, as, ἡ.

Shamelessness, ἀναιδεια, ἡ.

The inspector of boys (at Sparta), παιδονόμος, ὁ.

A taxiarch (the commander of a τάξις or division), ταξίαρχος, ὁ.

Device, contrivance, ἐπίνοια, as, ἡ.

Endurance, patience, καρτερία, ἡ.

Toil, labor, πόνος, οὐ, ὁ.

Lover, ἔραστής, οὐ, ὁ.

Opinion, glory, δόξα, ης, ἡ.

Maker, author, hence (improper) of a thing, the instrument, δημιουργός, οὐ, ὁ.

Oratory, ρήτορική, ἡ, (τέχνη, art, understood,) prop. fem. adj. oratorical.

To receive, λαμβάν-ειν.

To take one's work easily, to be lazy or idle, ράδιονργ-εῖν (= -έειν).

To supply, to bestow, παρέχεσθαι.

Exercise 27.

217. a) Translate into English.

1. *Oι Λακεδαιμόνιοι θεὰν οὐ τὴν Ἀναιδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι.* 2. *Ο κόλαξ πολλὰ χρήματα παρὰ¹⁸ Ἀμεινοκλέους^a πειθοῦ λαμβάνει.* 3. *Ἐν Λακεδαιμονὶ ὁ παιδονόμος τοὺς πάλιδας τοὺς ράδιονργοῦντας (= ράδιονργέ-οντας) ἵσχυρῶς κολάζει, ὥστε πολλὴν μὲν αἰδῶ, πολλὴν δὲ πειθὼ ἐκεῖ συμπαρεῖναι.^b* 4. *Ο Κύρος τοῦ μὲν ταξιάρχου τὴν ἐπίνοιαν, τῶν δὲ στρατιωτῶν τὴν πειθὼ ἐπαινεῖ.* 5. *Οὕτως χρὴ καὶ τὸ λοιπὸν^c ἄνδρας ἀγαθὸν εἶναι, γιγνώσκοντας, ὅτι τὰς μεγάλας^d ἥδονάς καὶ τὰ ἀγαθὰ τὰ μεγάλα ἡ πειθὼ καὶ ἡ καρτερία καὶ οἱ ἐν τῷ καιρῷ πόνοι καὶ κίνδυνοι παρέχονται.* 6. *Τιμῆς ἔρασται εἰσιν μετὰ σωφροσύνης τε καὶ αἰδοῦς καὶ ἀληθινῆς δόξης.* 7. *Γιγνώσκω ὅτι πειθοῦς δημιουργός ἐστιν ἡ ρήτορική.*

^a Αμεινοκλῆς, 207. ^b = simul adesse, to be present there at the same time : ὥστε, so that, with infin. (to be rendered by a finite verb). ^c = in posterum ; for the future, henceforth : καὶ, also ; i. e. as you have hitherto been. ^d μέγας.

b) Translate into Greek.

1. Deem that Persuasion, not Force⁴⁶, is a goddess.
2. Hermes (= Mercury) conducts to²⁹ mankind Rever-

ence and Justice. 3. The bad call shame silliness. 4. Tellias, the son of Eucles, called reverence and shame a divine fear. 5. We ought to surpass others in justice and reverence. 6. Bad masters teach the young not by persuasion, but by violence. 7. Nearly all will yield to persuasion, but very few to force.

^e ὄπιο with gen.

^f σχεδόν τι.

LESSON XXX.

Imperative. Adjectives in us.

218. The terminations of the Imperative are :

PRESENT.		AORIST.	
S. ε	έτω	S. ον	ατω
P. ετε	έτωσαν, or (more commonly) ὄντων.	P. ατε	ατωσαν or αντων.
D. ετον	έτων	D. ατον	ατων

219. EXAMPLES.

PRESENT.		AORIST.	
S. λυ-ε	λυ-έτω	S. λυσ-ον	λυσ-άτω
P. λύ-ετε	λυ-έτωσαν or λυ-όντων.	P. λυσ-ατε	λυσ-άτωσαν or λυσ-άντων.
D. λύ-ετον	λυ-έτων	D. λυσ-ατον	λυσ-άτων

220. a) The Imperative of the Present is used, as in other languages, in requests, commands, exhortations, permissions, and the like.

It is used in *general precepts*, and when the action *commanded* or *advised*, against which *we are warned*, &c. is either considered as *continuing* (*lasting*, that is, for *some time*) or *being repeated* from time to time.

b) The Imperative of the Aorist is used when the action *commanded*, *advised*, *permitted*, &c. is considered as a *single, definite* action (not as being *continued* for any length of time, or *being repeated*). Thus παῦσον

τὸν λόγον, end your speech (by a single effect of the will, &c.).

221. This distinction is often but small : and it disappears when the verb has only one of the forms in use.—The *Aorist Imperative* may be used of an action that *really has* (and *must have*) *duration*, but then it does not *indicate* this : it speaks of it simply as *one, definite* action.

222. The negative with an Imperative is *μή*, but the *Aorist Imperative* is *hardly ever* used with *μή* (the *Aorist Subjunctive* being used, as we shall see) instead of it.

223. Adjectives in *υς* are contracted in the dat. sing. and the nom. accus. and vocat. plural.*

224. PARADIGMS.

<i>γλυκύς, γλυκεῖα, γλυκύ, sweet.</i>		
SINGULAR.		
m.	f.	n.
N. <i>γλυκύς</i>	<i>γλυκεῖα</i>	<i>γλυκύ</i>
G. <i>γλυκέ-ος</i>	<i>γλυκείας</i>	<i>γλυκέ-ος</i>
D. { <i>γλυκέ-ϊ</i> } { <i>γλυκεῖ</i> }	<i>γλυκείᾳ</i>	{ <i>γλυκέ-ϊ</i> } { <i>γλυκεῖ</i> }
A. <i>γλυκύν</i>	<i>γλυκείαν</i>	<i>γλυκύ</i>
V. <i>γλυκύ</i>	<i>γλυκεῖα</i>	<i>γλυκύ</i>
PLURAL.		
m.	f.	n.
N. { <i>γλυκέ-ες</i> } { <i>γλυκεῖς</i> }	<i>γλυκεῖαι</i>	<i>γλυκέα</i>
G. <i>γλυκέων</i>	<i>γλυκειῶν</i>	<i>γλυκέων</i>
D. <i>γλυκέστι(v)</i>	<i>γλυκείας</i>	<i>γλυκέστι</i>
A. { <i>γλυκέας</i> } { <i>γλυκεῖς</i> }	<i>γλυκείας</i>	<i>γλυκέα</i>
V. { <i>γλυκέ-ες</i> } { <i>γλυκεῖς</i> }	<i>γλυκεῖαι</i>	<i>γλυκέα</i>
DUAL.		
m.	f.	n.
N.A.V. <i>γλυκέε</i>	<i>γλυκεία</i>	<i>γλυκέε</i>
G. D. <i>γλυκέοιν</i>	<i>γλυκείαιν</i>	<i>γλυκέοιν</i>

* Nor *γλυκ-έε*, nor *γλυκ-έα*,

Nor *γλυκ-έοιν* contract you may :

So *γλυκ-έος* and *γλυκ-έων*

Contraction ever let alone.

225. VOCABULARY 23.

<i>Sweet, pleasantable, ἡδύς.</i>	<i>Otherwise, ἄλλως.</i>
<i>Quick (also mentally), ὁξύς.</i>	<i>To commit injustice, ἀδικεῖν (= -έειν.)</i>
<i>Slow, βραδύς.</i>	<i>To deliberate, to decide, βουλεύειν.</i>
<i>Short, small, βραχύς.</i>	<i>To hear, to listen to, ἀκού-ειν (with gen.)</i>
<i>Appetite, ὅρεξις, εως, ἡ.</i>	<i>To abide by, ἐμμέν-ειν (with dat.)</i>
<i>Ready-witted, clever, shrewd, ἀγχί- vous (see 136).</i>	<i>To wail, μέν-ειν.</i>
<i>Having a good memory, of a re- tentive memory, μνήμων, μνήμ- ονος (see 191).</i>	<i>To make to cease, put a stop to, πάν-ειν: πάνειν τιὰ τῆς ἀρχῆς, to stop a man from his govern- ment or magistracy = to de- prive him of his magistracy.</i>
<i>Prone (to) ὁξύρροπος, ον (from ὁξύς and ρέπειν).</i>	<i>To define, ὁρίζ-ειν. (Hence the horizon = the boundary-line of earth and sky.)</i>
<i>Fond of gain, φιλοκερδής, ἔσ.</i>	<i>To test, prove, δοκιμάζ-ειν.</i>
<i>Part, μόριον, ον, τό.</i>	<i>To examine, ἐξετάζ-ειν.</i>
<i>Again, πάλιν.</i>	<i>Participation, κοινωνία, ας, ἡ.</i>
<i>Confession, ὁμολογία, ας, ἡ.</i>	<i>To snatch at, to seize, ἀρπάζ-ειν (rapere).</i>
<i>Confidently, boldly, θαρρῶν, (par- tic. of θαρρέειν: lit. "feeling confidence.")</i>	
<i>Sycophant, informer, συκοφάντης, ον, ὁ.</i>	

Exercise 28.

226. a) Translate into English.

1. Ἡ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὅρεξις. 2. Οἱ ὁξεῖς
καὶ ἀγχίνοι καὶ μνήμονες ώς τὰ πολλὰ καὶ πρὸς τὰς
ὅργας ὁξύρροποι εἰσιν. 3. Οἱ φιλοκερδεῖς ἔνεκα κέρδους
βραχέος ἀδικοῦσι. 4. Ἐν βραχεῖ μορίῳ ἡμέρας περὶ
πολλῶν σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης
βουλεύομεν. 5. Πρὸς τοὺς Ἀθηναίους πέμπετε περὶ^a
Ποτιδαίας. 6. Λέγε τὸν νόμον (*Aesch.*). 7. Ὁτι
ἀληθῆ λέγω,^b ἀκούσατε τῶν ψηφισμάτων (*Aesch.*).
8. Λέγε δὴ πάλιν δ (= quod) Δημοσθένης κατὰ Δημο-
σθένους ἔγραψε· προσέχετε, ὃ ἄνδρες. 9. Μὴ λεγέ-
τω τὸ ὄνομα ἀλλὰ τὸ πρᾶγμα. 10. Τὴν μάχην μοι, ἔφη

ο Κῦρος, λέξον ἑκάστων, ἥτις ἔστι.^c 11. Βοηθήσατέ μοι, καὶ μὴ διδάσκετε τοὺς συκοφάντας μεῖζον ὑμῶν αὐτῶν δύνασθαι.^d 12. Θαρρῶν ἐμμενέτω τῇ ὁμολογίᾳ. 13. Ἐμμενόντων^e τοῖς ὄρκοις.

^a 'on the subject of:' lit. *about*. ^b a sentence with 'that' (*ὅτι*) often depends on a suppressed notion; such as, *to see, to convince yourselves, &c.* ^c the *Aorist* implies one definite statement. Λέξον μοι τὴν μάχην ἑκάστων ἥτις ἔστι = ἥτις ἔστιν ἡ μάχη ἑκάστων. The *acc.* is here placed as the *object* of λέξον, instead of as the *subject* (*nom. case*) to ἔστι. ἥτις is fem. of ὅστις (*quaes, qualis*), *what, of what kind.* ^d μεῖζον δύνασθαι (= plus posse or valere), *to have more power, to be stronger.* ^e see 218.

b) *Translate into Greek.*

1. Stay, and do not do otherwise.
2. Of boys, some are quick, and others slow.
3. Hear, O Athenians, the decrees against Æschines.
4. Remove him from ^f his command.
5. Define for me (*μοι, enclit.*) up to ^g how many years we ought to consider men young.
6. Prove your friends by their participating ^h with you in danger.
7. Bring them hitherⁱ, and examine what^j they say.
8. Do not snatch-at the honors of the state.

^f μέχρι, c. gen. (*quot* = πόσοι, -αι, -α, -ων). Define single definite act. ^g to bring . . . hither, δεῦρο παράγειν. Say: 'bringing them hither . . . examine.' ^h τι = quid (it retains the acute).

LESSON XXXI.

Subjunctive of the Present and Aorist Active.

227. The Subjunctive, like the Principal Tenses (242), has third dual *ον*; third plural *σι*.

It has the long *e* and *o* sounds (*η, ω*) where the Indicative has the short ones (*ε, ο*).

Terminations of the *Subjunctive*.

S. <i>ω</i>	<i>ης</i>	<i>η</i> (= <i>η-ις, η-ι</i>)
P. <i>ωμεν</i>	<i>ητε</i>	<i>ωσι</i>
D.	<i>ητον</i>	<i>ητον.</i>

EXAMPLES.

(Subjunctive Present.)

S. <i>τύπτ-ω</i>	<i>τύπτ-ης</i>	<i>τύπτ-η</i>
P. <i>τύπτ-ωμεν</i>	<i>τύπτ-ητε</i>	<i>τύπτ-ωσι</i>
D.	<i>τύπτ-ητον</i>	<i>τύπτ-ητον</i>

(Subjunctive Aorist.)

S. <i>τύψ-ω</i>	<i>τύψ-ης</i>	<i>τύψ-η</i>
P. <i>τύψ-ωμεν</i>	<i>τύψ-ητε</i>	<i>τύψ-ωσι</i>
D.	<i>τύψ-ητον</i>	<i>τύψ-ητον.</i>

228. The *Subjunctive* of the *Aorist* does not (like the *Indicative*) denote *past time*, but a *single, definite action* considered as standing alone: whereas the *Subjunctive* of the *Present* denotes a *continued or repeated** action.

229. Thus with *ὅπως, ἵνα = ut* ('in order that'), the *Present Subjunctive* is used of *general purposes*, and the like, and wherever *duration* is to be pointed out.—It must, however, be remembered, that the *Aorist Subj.* may be used of an action that *really does* and *must continue* for a considerable time; but then the tense *does not imply this*, but considers it as one action, complete in itself.

230. On the other hand, the *Present Subj.* cannot be used of a *single, definite action, performed once*.

231. But with those particles of *time* that are compounded with *ἀν* (e. g. *ὅταν*, *quum*, *quoties*, *ἐπειδάν*, *postquam*) the *Subj. Aor.* = the Latin *futurum exactum*.

* By a *repeated action* is meant an action spoken of *indefinitely*; such an action, whenever it takes place; such a state, whenever it exists.

232. Examples (for imitation).

a. Temporal Particles.

ὅταν ποιῆς = *quum (quoties) facias, when (whenever) you do* (of a habit, general truth, &c.).

ὅταν ποιήσῃς, quum (quoties) feceris, when you shall have done; when you have done. Often = *when you do* (from the difference of our English idiom).

ἐπειδὰν ποιήσῃς = *postquam feceris.*

b. Final Particles.

ἴνα (ὅπως) ποιῆς, ut facias; that you may do (habitually).

ἴνα (ὅπως) ποιήσῃς, ut facias, that you may do (once).

c. Conditional Particle.

εἰὰν ποιῆς, si facias; si quando facias.

εἰὰν ποιήσῃς, si feceris; si quando facias (semel).

d. □ All these particles take *μή*, not *οὐ*, for *not*; *μηδείς*, not *οὐδείς*, for *nobody*.

233. VOCABULARY 24.

In the way of, ἐμποδών, (adv. with dat.)

Any wild animal that is hunted, θηρίον, ου, τό: τὰ θηρία = game.

Young animal, σκύμνος, ου, ὁ: οἱ σκύμνοι, the young (ones).

Dog, κύων, κυν-ός, ὁ et ἥ.

Female, θῆλυς, εια, υ.

Young bird, νεόττιον, ου, τό.

Viviparous, ζωτόκος, ον. (ζωός, vivus; τεκ, root of τίκτειν, parere.)

Four-footed, τετράποντος, τετράπονν, (gen. τετράποδος, &c.)

Herb, grass, πόα, as, ἥ.

At any other time, ἄλλοτε.

Wax, κηρός, οῦ, ὁ.

Pitch, πίττα (Attic for πίστα).

Oil, ἔλαιον, ου, τό.

Healthy, ὑγιεινός, ἡ, ὄν.

Water, ὕδωρ, ὕδατος, τό.

Without pleasure, ἀηδῶς.

To hinder, κωλύ-ειν (fut. υσω).

To counsel, advise, συμβουλεύ-ειν, (with dat.)

To make plain, to show, δηλό-ειν.

Right time, καιρός, οῦ, ὁ. Opportunely, at the right time, εἰς καιρόν.

To bind, to tie up, δέ-ειν.

To cease, leave off, παύ-εσθαι (= to stop oneself).

To sing, ᾠδεῖν (= ᾠδείνειν).

To sit (of a bird), ἐπωάζ-ειν.

To dream, ἐνυπνιάζ-ειν.

To be suffering, to be ill, κάμν-ειν (laborare).	To collect (in a heap), ἀχροίξ-ειν. Dung, manure, κόπρος, οὐ, δ.
To eat, ἔσθι-ειν.	To dine, δειπνεῖν (= εειν).
To be in pain, ἀλγεῖν (= εειν).	To drink, πίν-ειν.
Less, ἥττον.	Being present, παρών (= praesens, part. pres. of παρεῖναι).
To be strong, ἴσχυ-ειν.	
Fit, ἵκανός, ἡ, ὅν (idoneus).	

Exercise 29.

(Learn Paradigms 29, 32: βοῦς, οῖς.)

234. a) Translate into English.

1. Δέομεν^a τὸν κύνα, ὅπως μὴ ἀρπάζῃ τοὺς τῶν θηρίων σκύμνους. 2. Ἡ θήλεια ἀηδῶν παύεται ἀδουσα,^b ὅταν ἐπωάζῃ καὶ τὰ νεόττια ἔχῃ. 3. Ἐνυπνιάζειν φαίνονται οὐ μόνον ἀνθρωποι, ἀλλὰ καὶ ὕπποι καὶ κύνες καὶ βόες· ἔτι δὲ πρόβατα καὶ αἴγες καὶ πᾶν τὸ τῶν ζωτόκων καὶ τετραπόδων γένος. 4. Οἱ λύκοι πόας ἄλλοτε μὲν οὐκ ἐσθίουσιν, ὅταν δὲ κάμνωσι.^c 5. Οἱ βόες τοὺς πόδας ἥττον ἀλγοῦσιν,^d ἐάν τις τὰ κεράτια ἀλείφῃ κηρῷ ἢ πίτη ἢ ἐλαίῳ. 6. Τγιεινότεραι διεις τῶν αἰγῶν· ἴσχύουσι δὲ μᾶλλον αἱ αἴγες τῶν δίων. 7. Τοὺς λύκους φασὶν, ὅταν πεινῶσιν,^e ἐσθίειν τιὰ γῆν. 8. Ἐπειδὰν ἀπαντα ἀκούσητε, κρίνατε.^f 9. Αὖθίσ σοι συμβουλεύσομεν, ἐάν μὴ κωλύσῃ με τὸ γῆρας. 10. Εἰς καιρὸν ἥκεις, ὅπως τῆς δίκης ἀκούσῃς παρὼν τῆς ἀμφὶ τοῦ πατρός. 11. Ποιήσω ταῦτα, ἵνα δηλώσω τοὺς ἐμποδὼν ὅντας τῇ τῶν Ἐλλήνων εὐδαιμονίᾳ.

^a In the *Present Indic.* dissyllables in εω̄ do not contract εομεν and ουσι. ^b παύομαι ποιῶν τι = I leave off doing any thing. But in English *doing* is participial subst. in *acc.*; in the Greek it is a present participle agreeing with subj. ‘I doing it’ (= who am doing it) *leave-off*. ^c Supply ‘then they do,’ or prefix ‘only’ to ὅταν, when. ^d ἀλγεῖν τοὺς πόδας, to feel pain as to their feet = feel pain in their feet. ^e = πεινά-ωσι, from πεινάειν, esurire. ^f ἐκρίνα, Aor. of κρίνω, to judge. Imperat. κρίνον, ἀτω, &c.

b) Translate into Greek.

1. Speak, that I may hear (*single action*). 2. I say this, that you may remove (*one definite act*) Tel-lias from his command. 3. We say this, that nobody may trust those who have done such things. 4. When (= *after*) you have made him fit to govern, let him govern. 5. A good husbandman is careful ^s to collect (*say*: ‘provides how [σπως] he may collect,’ i. e. *habitually*) his manure. 6. When you have collected the manure, you shall dine. 7. Do not think that they drink without-pleasure, when (= *whenever, if at any time*) they drink water. 8. It is a custom with the Persians (*dat.*) to kiss relations, when that is ($\gamma\acute{e}$) they see ^h them after a long time.³

^g ἐπιμελεῖται (= ἐπιμελέ-εται).

^h The subj. of ὥρα is (irregularly)

$\eta\delta\omega$, - ηs , - η , &c.

LESSON XXXII.

*First Future and Aorist of Liquid Verbs.**

235. *Short root.*] Many verbs are *strengthened forms* of *simpler roots*.—To obtain the *short* from the *strengthened root*, we must retrace the step or steps by which the strengthening was effected :

1) By changing the radical vowel or diphthong into the short vowel from which it arose.

ai becomes *ă*.

ei before a *mute* must be changed into *eu*.

ei before a *liquid* must be changed into *e*.

ov becomes *o*.

η (when it has arisen from *a*) becomes *ă*.

* i. e. verbs whose root ends in a *liquid*.

EXAMPLES.

<i>φαιν</i>	<i>φαν</i>	<i>λειπ</i>	<i>λιπ</i>	<i>τειν</i>	<i>τεν</i>
<i>άκου</i>	<i>ακο</i>	<i>ληζ</i>	<i>λαζ</i>	<i>φζειρ</i>	<i>φζερ</i>

2) By rejecting the latter of two consonants : *τεμν*, *τεμ*.

- a) Since $\pi\tau$ = *any P-sound + τ*, the short root *may* end in π , β , or ϕ .
- b) From ζ ($= \sigma\delta$) the *former* is ejected : *φραξ*, *φραδ*.
- c) But a strengthened root in ζ has sometimes arisen from a short root ending in γ : *οίμωξ*, *οίμωγ*.
- d) $\Sigma\sigma$, $\tau\tau$, are mostly strengthened roots from short roots that end in a *K-sound* (κ , γ , or χ): but sometimes from roots that end in a *T-sound*: *πρασσ*, *πραγ*. *φρισσ*, *φρικ*. *πτυσσ*, *πτυχ* — *έρεσσ*, *έρετ*. *κορυσσ*, *κορυθ*.

236. In the Active Voice, *liquid* verbs have only what is called the *Second Future*. It is formed by adding $\hat{\omega}$ to the short root.

237. The *Aorist Act.* of liquid verbs is without σ : it lengthens the vowel of the Future; and for that purpose changes

ϵ into ϵi } *σπερῶ*, *ἔσπειρα*
 α into η } *φανῶ*, *ἔφηνα*.*

PRESENT.	FUTURE.	AORIST.
<i>σφάλλω</i> , to trip up	<i>σφάλ-ῶ</i>	<i>ἔ-σφηλ-α</i>
<i>φαίνω</i> , to show	<i>φάν-ῶ</i>	<i>ἔ-φην-α</i>
<i>μένω</i> , to remain	<i>μεν-ῶ</i>	<i>ἔ-μειν-α</i>
<i>σπείρω</i> , sow	<i>σπερ-ῶ</i>	<i>ἔ-σπειρ-α</i>
<i>τίλλω</i> , to pluck	<i>τίλ-ῶ</i>	<i>ἔ-τιλ-α</i>
<i>άμυνω</i> , to defend	<i>άμυν-ῶ</i>	<i>ήμυν-α</i>

* But the following take *Aor. 1.* in *ανα* :—

- a) All in *ραίνω*, *ιαίνω* (except *τετραίνω*, *μιαίνω*).
- b) *ἰσχυράίνω*, *κερδάίνω*, *κοιλάίνω*, *λευκάίνω*, *δργάίνω*, *πεπάίνω*.
- c) *σημαίνω*, *σάίνω*, have -ηνα or -ανα. *καθαίρω* has -ηρα, or -αρα.

The terminations of the *Future of liquid verbs* are $\hat{\omega}$, $\epsilon\hat{i}s$, $\epsilon\hat{i}$ | $\hat{o}\mu\epsilon\nu$, $\epsilon\hat{i}\tau\epsilon$, $\hat{o}\nu\sigma i(y)$ | $\epsilon\hat{i}\tau o\nu$, $\epsilon\hat{i}\tau o\nu$.

238. *Tí ποιῶ = What am I to do? what shall I do?* (called the ‘deliberative subjunctive.’)

239. *Oὐ μή* with *Fut.* and *Aor. Subj.*]

a) *Oὐ μή γράψεις*; (cum interrogacione), *Will you not not-write?* = ‘don’t write?’ ‘don’t write, I tell you.’

b) Thus *oὐ μή*, used interrogatively with the *Second Person* of the *Future*, is virtually a *strong prohibition*: but without interrogation it is (with any Person of the *Future* or (more commonly) the *Subjunctive* of the *Aorist*) a *strong denial*:

oὐ μή γράψω (*fut.*), - $\epsilon i s$, - ϵi , &c. } *I (you, he) will not μή γράψω* (*aor. subj.*), - ηs , - η , &c. } *not write.*

c) The last idiom is explained by an ellipse of $\delta\epsilon\sigma\varsigma\acute{\epsilon}st\acute{\i}$ (*metus est*) or $\delta\epsilon\iota\eta\acute{\epsilon}n\acute{\i}$ (*verendum est*). So that *oὐ μή γράψεις*, or *γράψης* = *oὐ* ($\delta\epsilon\sigma\varsigma\acute{\epsilon}st\acute{\i}$) *μή γράψεις* or *γράψης*, [*there is no fear lest*] *you should write* = *you will certainly not write.*

d) Sometimes instead of the simple *oὐ μή*, there is a *compound* of one or both (e. g. *οὐτοί*, *οὐδείς*, *οὐποτε· μηδείς*, *μήποτε*). Render as if it were *oὐ μή*, adding the *additional force* of the *compound*.

240. VOCABULARY 25.

To sow, *σπείρ-ειν.*

To wait, and (like manere) to wait for (a person, acc.) *μέν-ειν.*

To distribute, allot, *νέμ-ειν.*

To gain, *κερδάιν-ειν.*

To reap (a harvest), gather fruit, &c. *ζερίζ-ειν.*

To fear, *δείδ-ειν.*

To insult, *ὑβρίζ-ειν.*

To scoff, jeer at, *σκώπτ-ειν.*

To talk nonsense, *ληρεῖν* (= *έειν.*)

Laid waste, (of cities, &c.) ruined, *ἀνάστατος, ον.*

To disagree (lit. to sound differently), to dissent, to make a different statement, *διαφωνεῖν* (= *έειν.*)

What kind of, *ποῖος, ποῖα, ποῖον* (*qualis*). *Ποῖός τις* has nearly the same force, but adds a notion of *indefinite magnitude* to it.

Assuredly not, *οὐτοί* (*non sane*).

Who in the world? *τίς ποτε;* (= *quis quidem*.)

More, *πλείων*, (compar. adj.)

Exercise 30.(Learn *τίς*, *τὶς*, Paradigms 37, 38.)241. a) *Translate into English.*

1. Ταῦτα ποιῶν, οὐ μὴ δείσης τοὺς πολεμίους. 2. Οὔτοι σ' Ἀχαίων μή τις ὑβρίσῃ. 3. Οὐ μὴ σκώψεις; 4. Οὐ μὴ ληρήσεις; 5. Οὐ μή σε κρύψω^a ταῦτα. 6. Τοὺς πονηροὺς οὐ μήποτε βελτίους ποιήσετε. 7. Δέκα ἔτη μείναντες Ἀχαῖοι τὴν Τροίαν ἀνάστατον ἐποίησαν. 8. Μενοῦμεν αὐτούς. 9. Τῇ ὁμολογίᾳ πότερον^d ἐμμενοῦμεν ἢ διαφωνήσομεν; 10. Ποῦν τινα ἐλπίζεις καρπὸν ὧν^b ἔσπειρας θερίσειν; 11. Ἄλλων σπειράντων καὶ φυτεύσάντων, τὸν καρπὸν ὑμεῖς ἐθερίσατε. 12. Ἐρ' οὐχ^c οἱ θεοὶ πολλοῖς ἀγαθοῖς δυστυχίας τε καὶ βίον κακὸν ἔνειμαν; 13. Τί ποιῶμεν; 14. Πότερον^d κερδανοῦσιν οἱ κακοὶ τοιαῦτα ποιήσαντες, ἢ οὐ; 15. Οἱ φιλοκερδεῖς ἐπιθυμοῦσιν ἄρχειν, ἵνα πλείω^e κερδαίνωσι.

^a K. 280. 4. ^b Gen. pl. of *ὅς*, *qui* (Pdm. 49): *καρπὸν . . . ὧν* = *καρπὸν . . . τούτων*, *ἥ*; the relative being put in the case of the antecedent *τούτων* (= *eorum*) by attraction. ^c *Ἐρ'* οὐ or *Ἐρ'* οὐχ.
^d *πότερον* — *ἢ*. ^e for *πλείονα*, neut. plur. (*more things* =) *more*. Pdm. 12.

b) *Translate into Greek.*

1. What am I to do? 2. They will not remove him from his command. 3. Did they remove him from his magistracy, or not? 4. Who in-the-world will remove them from their command? 5. He will not reap the fruit of what^f he sowed. 6. Who in-the-world will sow on^g rocks and stones? 7. Will you sow on^g the water? [°No.]^g 8. What am I to say? 9. Will you abide-by your oaths, or not?^h

^f *ἄντη* by attraction for *ἥ*. 910.

^g *ἄρα μή*.

^h *πότερον . . . ἢ*.

LESSON XXXIII.

The Tenses.

242. The *Tenses* are divided into *principal* and *historical* tenses.

Principal Tenses. *Historical Tenses.*

PRESENT.

IMPERFECT.

PERFECT.

PLUPERFECT.

FUTURE.

AORIST.

243. After *ἴva, ὅπως, ως* (= *ut*), ‘*that*,’ ‘*in order that*,’ the Subjunctive answers to the Latin *Present Subjunctive*,* and follows the *principal tenses*. (See 229.)

Mὴ κλέπτε, do not steal (forbids stealing *generally*).

Mὴ κλέψῃς τοῦτο, do not steal this (forbids stealing *in a particular instance*).

244. As a general rule, in *prohibitions* with *μή*, the *Imperative* of the *Present* is used, or the *Subjunctive* of the *Aorist*. The *Present Imperative* is used in *general precepts*, and whenever the *action forbidden* is considered as *continuing* or *being repeated*.—The *Subjunctive* of the *Aorist* (whether with *μή*, or after *ἴva, &c.*) does not denote *past time* (like the *Indicative* of the *Aorist*), but a *single definite action*; an *action done once*, without *any reference to duration or repetition*.† Cf. 229.

* The *present subjunctive* denotes *continuance or repetition*.

† Such an action (as has been observed in 229) may have *duration* (even *necessarily*), but then the *Aorist Subj.* considers it as *one action, without any reference to this (necessary) duration*.

245. VOCABULARY 26.

To reproach, ὀνειδίζ-ειν.

Calamity, misfortune, συμφορά, ἄσ, ἡ.

To blot out, expunge, ἐξαλείφ-ειν.

To cut off, ἐκκόπτ-ειν.

A vexatious information, συκοφαντία, ας, ἡ.

Nourishment, food, τροφή, ἡς, ἡ (τρέφ-ειν, nutrire).

Juice, χυμός, οῦ, ὁ (χέω, fundo).

Experience, ἐμπειρία, ας, ἡ.

Strength, ἴσχυς, ἴσχύ-ος, ἡ.

To be strong, to avail, ἴσχύ-ειν (valere).

To diversify, to relieve, to deco-
rate, ποικιλλ-ειν.

Wall of a house, τεῖχος, ον, ὁ (= paries).

I am here, πάρειμι.

Spirit, εὐψυχία, ας, ἡ.

Being lifted up (= with pride,
with exultation), ἐπαιρομένος,
η, ον (participle).

Capable of being taught, that can
be taught, διδακτός, ἡ, ον : also
ός, ον.

To grudge, to envy, φιλονεῖν (= -έειν).

Unseen, invisible, ἀόρατος, ον.

The future, what is to be, τὸ μέλλον (= quod futurum est).

(Eng.) To reproach a man with any thing.

(Greek.) To reproach any thing to a man, (ὀνειδίζειν τί τινι :
cf. exprobrare alicui paupertatem, &c.)

Exercise 31.

246. a) Translate into English.

1. Μηδενὶ συμφορὰν ὀνειδίσῃς· κοινὴ γὰρ ἡ τύχη, καὶ τὸ μέλλον ἀόρατον. 2. Ἐξαλείψομεν τὸν νόμον, ἵνα τὰς συκοφαντίας ἐκκόψωμεν. 3. Ἡ μέλιττα χρῆται τροφῇ οὐδεμίᾳ ἀλλ' ἡ τῇ γλυκὺν ἔχονση χυμόν. 4. Μὴ ποιήσῃς τοῦτο. 5. Τὸν δῆμον μὴ ἀπολύσῃτε. 6. Ανεὺ εὐψυχίας οὐδεμίᾳ τέχνῃ πρὸς τοὺς κινδύνους ἴσχύει. 7. Μὴ τοῖς ἐξ Εὐβοίας καὶ Σπάρτης λιθοῖς τοὺς τοίχους ποίκιλλε. 8. Ὁταν λέγῃς ἐπαιρόμενος, ὅτι ἵππον καλὸν ἔχω, ἥλιθιος εἰ. 9. Εἰ ἔχεις δὲ ήμūν ἐπιδεῖξαι εἰς ὡς διδακτόν ἔστιν ἡ ἀρετή, μὴ φιλονήσῃς ἀλλὰ ἐπίδειξον.^e

^a = χρά-εται, from χρῆσθαι (= χρά-εσθαι), *uti*, which contracts *αε* into *η* instead of *α*. It governs the *dat.*: χρῆσθαι τροφῇ (literally) (*cibo uti* =) to take (any) food. ^b ἀλλ' η (literally 'but than')

= *nisi* or *præter* after *οὐδεὶς ἄλλος*, or *οὐδεῖς* only. ^ε οὐτι (that) precedes the quoted words of another person, and is then not to be translated. ^α have = *have it in your power; can.* ^ε ἐπιδεῖξον is *Imper. Aorist* (2nd person), and *ἐπιδεῖξαι*, *Infin. Aorist* of *ἐπιδεικνύναι*, *to show; to prove.*

b) *Translate into Greek.*

1. Do not wonder-at the strength of the giant.
2. Do not reproach the just man with the misfortunes sent from the gods.
3. Do not admire external goods.
4. The soldier's spirit will avail against⁴ dangers.
5. The arts of the general availed nothing against the spirit and experience of the enemy.
6. I am here to remove (*say*: ‘that I may remove’) them from their command.

^ε δ (ἢ, τό) ἔξω = *external*. ^ε ξω, adv. *without; outwardly.*

LESSON XXXIV.

Optative of Present and Aorist.

247. In these tenses, the Optative (like the *other moods*) drops the augment of the *Indicative*.

	Subjunctive.	Optative.	Infin.
PRESENT	ω ησ η ωμεν ητε ωσι ητον ητον	οιμι οις οι οιμεν οιτε οιεν οιτον οιτην	ειν
AORIST	(as Present)	αιμι αις αι αιμεν αιτε αιεν αιτον αιτην	αι*

248. Besides the *Aorist Optative* in *αιμι*, another is in use (called the *Æolic Aorist*) in *εια*. In the *second* and *third sing.* and *third plur.* this is far more common than the other form.—*ειας*, *ειε*.—plur. *ειαν*.

* With accent on penult.

249. EXAMPLES.

PRESENT.		AORIST.	
Subjunctive.	Optative.	Subjunctive.	Optative.
λύ-ω	λύ-οιμι	λύ-σω	λύ-σαιμι
λύ-ης	λύ-οις	λύ-σης	λύ-σαις (λύ-σειας)
λύ-η	λύ-οι	λύ-ση	λύ-σαι (λύ-σειε[ν])
λύ-ωμεν	λύ-οιμεν	λύ-σωμεν	λύ-σαιμεν
λύ-ητε	λύ-οιτε	λύ-σητε	λύ-σαιτε
λύ-ωσι(ν)	λύ-οιεν	λύ-σωσι(ν)	λύ-σαιεν (λύ-σειαν)
λύ-ητον	λύ-οιτον	λύ-σητον	λύ-σαιτον
λύ-ητον	λυ-οίτην	λύ-σητον	λυ-σαιτην

Subjunctive.	Optative.
So,	PRESENT.
τύπτ-ω, ης, γ, &c.	τύπτ-οιμι, οις, οι, &c.
λέγ-ω, ης, γ, &c.	λέγ-οιμι, οις, οι, &c.
πείθ-ω, ης, γ, &c.	πείθ-οιμι, οις, οι, &c.
ζαυμάξ-ω, ης, γ, &c.	ζαυμάξ-οιμι, οις, οι, &c.
AORIST.	
τύψ-ω, ης, γ, &c.	τύψ-αιμι, αις, αι, &c.
λέξ-ω, ης, γ, &c.	λέξ-αιμι, αις, αι, &c.
πείσ-ω, ης, γ, &c.	πείσ-αιμι, αις, αι, &c.
ζαυμάσ-ω, ης, γ, &c.	ζαυμάσ-αιμι, αις, αι, &c.
τιμήσ-ω, ης, γ, &c.	τιμήσ-αιμι, αις, αι, &c.
(Opt. Aor. also τύψ-εια, ἄσ &c. λέξ-εια, ασ, &c.)	

250. a) In the *Optative* (as in the *Subjunctive*, 244), the *Present* refers to a *continued* or *repeated* action ; the *Aorist* to a *single*, *definite* one.

b) The *Optative* (like the Latin *Imperfect Subjunctive*) follows *ἴνα*; *ὅπως*, *ώς* (= *ut*) when they depend on an *historical* tense (242).

c) "Iνα, ὅπως, ώς are followed by *μή* (not *οὐ*), *μηδείς* (not *οὐδείς*), &c.

251. VOCABULARY 27.

Talked about every-where, περιβό-
ητος, ον : περιβόητον εἶναι, to
be the common talk.

Quietness, rest, ἡσυχία, ας, ᾧ :
ἡσυχίαν ἔγειν, to keep quiet.

Recompense, punishment, <i>τιμωρία</i> , ας, ἥ.	Act of impiety, an impiety, ἀσέ- βημα, ἀσεβήματ-ος, τό.
Manifest, evident, δῆλος, η, ον.	

Place, τόπος, οὐ, δ.

Destitute of, ἀρήμος, η, οὐ (with gen.) : it may be translated ‘without.’

Possessing a right, κύριος, α, οὐ : κύριος εἰμι ποιεῖν τι, I have the right to do any thing.

Windy, full of wind, ὑπηνέμιος, οὐ : ὑπηνέμιον ὕδων, a wind-egg, which produces no chicken.

Yesterday, χθέσ (adv. eras).

Lycurgus, Λυκοῦργος, οὐ, δ.

To bid, tell, order, κελεύ-ειν.

To remain (in a country, &c.), καταμένειν-ειν.

Hither, here (= hither), δεῦρο.

To perceive, to discover, κατανοεῖν (= -έειν).

To be present, παρέναι (Imperf. παρῆν, ἡς, ḥ, ἡμεν, ἡτε, ἡσαν, ἡτον, ἡτην. Partic. παρών, οὐστα, ον. Gen. παρόντος, &c.).

To call, καλεῖν (= -έειν) : fut. and aor. with ε, not η : καλέσω ; ἐκάλεσα.

Dinner, δεῖπνον, ου, τό : καλεῖν ἐπὶ δεῖπνον, to invite to dinner.

To hope, ἐλπίζ-ειν.

To commit a fault, sin, ἀμαρτάνειν.

To seek, to look for, ζητεῖν (= -έειν).

252. PARADIGMS.

PRESENT.—Εἰμί, I am.					
Indicative.			Subjunctive.		Optative.
S. εἰμί	εἰ	ἐστί(ν)	ῳ	ἢ	εἴην
P. ἐσμέν	ἐστέ	εἰσί(ν)	ῷμεν	ἢτε	εἴημεν
D.	ἐστόν	ἐστόν	ἢτον	ἢτον	εἴητον

IMPERFECT.—Ἔνη, I was.					
Sing.			Plur.		Dual.
ἦν	ἦσθα	ἦν	ἦμεν	ἦτε	ἦστον

Exercise 32.

(Learn Paradigms 41, 42, 43, 45.)

253. a) Translate into English.

1. 'Εγὼ τότε, ἵνα μὴ περιβόητος εἴην, ἡσυχίαν ἦγον.
2. 'Η ψυχὴ ἥγεῖται τιμωρίαν οἱ (= sibi) ἥξειν τῶν ἀσεβημάτων.
3. Μένων ὁ Θετταλὸς δῆλος ἐστιν⁴⁸ ἐπιθυμῶν^a ἄρχειν, ὅπως πλείω^b λαμβάνῃ.
4. Μένων ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν τιμᾶσθαι,^c ἵνα πλείω κερ-

δαίνοι. 5. Σεύθης πέμπει τὸν ἔαυτοῦ ἔρμηνέα πρὸς Ξενοφῶντα, κελεύων αὐτὸν καταμεῖναι^a παρ' ἔαυτῷ χιλίους ὁπλίτας ἔχοντα.⁴⁹ 6. Οἱ πέρδικες οὐκ ἐν τῷ αὐτῷ τίκτουσι καὶ ἐπωάζουσι, ἵνα μὴ τις κατανοήσῃ τὸν τόπον. 7. Λυκούργος, ὅπως μὴ ἔρημοι ποτε^e οἱ παιδες εἰεν ἄρχοντος, ἐποίησε τὸν ἀεὶ παρόντα τῶν πολιτῶν^f κύριον εἶναι κολάζειν, εἴ τις ἀμαρτάνοιεν. 8. Ὁ Αριστόδημε, καὶ χθὲς ἔζήτουν^h σε, ἵνα καλέσαιμι δεῦρ' ἐπὶ δεῖπνον. 9. Ἀπερ (Pdm. 49) αὐτὸὶ σφᾶς αὐτοὺς οὐκ ἔπεισαν, ὑμᾶς ἐλπίζουσι πείσειν (fut. infin.). 10. Παρῆσαν καὶ οἱ ῥήτορες ἵνα τὸν δῆμον τοῖς σοφοῖς λόγοις πελσεῖαν.

^a = ἐπιδημέ-ων, pres. particip. (*nom. m.*) ^b Note 7. ^c = τιμά-εσθαι, to be honoured. ^d to remain (Aor. Infin.): παρά (by) here = with. ^e ποτέ (ever), indefinite, is enclitic. ^f ἔρημος, gen. ^g τὸν τῶν πολιτῶν ἀεὶ παρόντα = illum ex civibus, qui quovis tempore præsens esset. In this way ἀεὶ (semper) = at any given time. Hence δ ἀεὶ παρὼν τῶν πολιτῶν = any citizen who happened to be present at the time. ^h Neut. of τις. ἀμαρτάνειν τι = to commit any fault. ⁱ = ἔζήτε-ον.

b) Translate into Greek.

1. They expunged the law, that they might cut-off the vexatious-informations.
2. The young-man is admiring *his* (own) horse.
3. The boy evidently admires⁴⁸ the Hoplite.
4. The orators had evidently not persuaded even themselves.
5. The orator was-there, that he might persuade the people of the Athenians.
6. The generals were-there, that they might sharpen the passions of the people.
7. The peacocks lay wind-eggs.
8. Who saw the men from the Piræus?
9. Most men (*say*: ‘the most of men’) love honors and honorary-privileges.

LESSON XXXV.

Some of the Passive Tenses.

254. Passive.

<i>Present.</i>	<i>Imperfect.</i>	<i>Future.</i>	<i>Aorist.</i>
ομαι	όμην	Θήσομαι	Θην

255. The Imperfect and Aorist take the augment; the terminations beginning with θ will affect the final consonant of a *mute root*, because θθ when two mutes come together, they must be of the same order of breathing (i. e. both *smooth* mutes, both *middle*, or both *aspirate*). Hence to retain the θ, we must change the *final consonant* of the root (called the *characteristic*) into the corresponding aspirate. Thus

any *p*-sound with θ = φθ,
any *k*-sound with θ = χθ.

256. Hence, (a) τριβ-θήσομαι = τριφθήσομαι : πεμπ-θήσομαι = πεμφθήσομαι.—Αλειφ-θήσομαι requires no change.

b) Πλεκ-θήσομαι = πλεχ-θήσομαι : φλεγ-θήσομαι = φλεχ-θήσομαι.—Βρεχ-θήσομαι requires no change.

c) A *t*-sound before θ is changed into *s*. Hence ψευδ-θήσομαι = ψευσ-θήσομαι : πειθ-θήσομαι, πεισ-θήσομαι.

257. a) Verbs whose root ends in πτ, κτ, ζ, σσ, ττ, are lengthened forms from simpler roots. The final consonant of that *simpler root* is called the *true characteristic*.

b) The true characteristic of verbs in πτ is a *p*-sound (π, β, or φ).

c) The true characteristic of verbs in κτ is a *k*-sound (κ, γ, or χ).

d) The true characteristic of verbs in ζ is *usually* δ (a *t*-sound) : but sometimes a *k*-sound (235. 2. c).

e) The true characteristic of verbs in σσ, ττ, is usu-

ally a *k*-sound : but sometimes a *t*-sound (235. 2. *d*).—Hence

258. *a)* Verbs in $\pi\tau$ follow the *p*-sounds, and have fut. and aor. ϕ - $\bar{\delta}\eta\sigma\omega\mu\alpha i$, ϕ - $\bar{\delta}\eta\nu$.

b) Verbs in $\kappa\tau$, and *usually* those in $\sigma\sigma$, $\tau\tau$, follow the *k*-sounds, and have χ - $\bar{\delta}\eta\sigma\omega\mu\alpha i$, χ - $\bar{\delta}\eta\nu$.

c) Verbs in ζ *usually* follow the *t*-sounds, and have σ - $\bar{\delta}\eta\sigma\omega\mu\alpha i$, σ - $\bar{\delta}\eta\nu$.

d) Verbs in $\alpha\omega$, $\epsilon\omega$, $o\omega$, lengthen the *characteristic* vowel, as in the Future Active, by (usually) changing *a*, *e*, *o*, into *η*, *η*, *ω*, respectively.

259. EXAMPLES.

	Present.	Imperfect.	Future.	Aorist.
<i>p</i> -sounds	$\tau\rho\iota\beta\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\rho\iota\beta\text{-}\bar{\delta}\mu\eta\nu$	$\tau\rho\iota\phi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\rho\iota\phi\text{-}\bar{\delta}\eta\nu$
	$\pi\epsilon\mu\pi\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\epsilon\mu\pi\text{-}\bar{\delta}\mu\eta\nu$	$\pi\epsilon\mu\phi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\epsilon\mu\phi\text{-}\bar{\delta}\eta\nu$
	$\tau\upsilon\pi\tau\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\upsilon\pi\tau\text{-}\bar{\delta}\mu\eta\nu$	$\tau\upsilon\phi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\upsilon\phi\text{-}\bar{\delta}\eta\nu$
<i>k</i> -sounds	$\pi\lambda\acute{e}k\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\lambda\acute{e}k\text{-}\bar{\delta}\mu\eta\nu$	$\pi\lambda\acute{e}\chi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\lambda\acute{e}\chi\text{-}\bar{\delta}\eta\nu$
	$\lambda\acute{e}\gamma\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\lambda\acute{e}\gamma\text{-}\bar{\delta}\mu\eta\nu$	$\lambda\acute{e}\chi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\lambda\acute{e}\chi\text{-}\bar{\delta}\eta\nu$
	$\ddot{\alpha}\rho\chi\text{-}\omega\mu\alpha i$	$\dot{\eta}\rho\chi\text{-}\bar{\delta}\mu\eta\nu$	$\ddot{\alpha}\rho\chi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\eta}\rho\chi\text{-}\bar{\delta}\eta\nu$
<i>t</i> -sounds	$\psi\epsilon\bar{\nu}\delta\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\psi\epsilon\bar{\nu}\delta\text{-}\bar{\delta}\mu\eta\nu$	$\psi\epsilon\bar{\nu}\sigma\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\psi\epsilon\bar{\nu}\sigma\text{-}\bar{\delta}\eta\nu$
	$\pi\epsilon\bar{\nu}\bar{\nu}\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\epsilon\bar{\nu}\bar{\nu}\text{-}\bar{\delta}\mu\eta\nu$	$\pi\epsilon\bar{\nu}\sigma\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\pi\epsilon\bar{\nu}\sigma\text{-}\bar{\delta}\eta\nu$
$\zeta.$	$\bar{\delta}\alpha\mu\acute{\alpha}\bar{\zeta}\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\bar{\delta}\alpha\mu\acute{\alpha}\bar{\zeta}\text{-}\bar{\delta}\mu\eta\nu$	$\bar{\delta}\alpha\mu\acute{\alpha}\bar{\zeta}\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\bar{\delta}\alpha\mu\acute{\alpha}\bar{\zeta}\text{-}\bar{\delta}\eta\nu$
$\sigma\sigma$, $\tau\tau$	$\tau\alpha\sigma\sigma\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\alpha\sigma\sigma\text{-}\bar{\delta}\mu\eta\nu$	$\tau\alpha\chi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\alpha\chi\text{-}\bar{\delta}\eta\nu$
	$\tau\alpha\tau\tau\text{-}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\alpha\tau\tau\text{-}\bar{\delta}\mu\eta\nu$	$\tau\alpha\chi\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\alpha\chi\text{-}\bar{\delta}\eta\nu$

260. Pure Verbs :

$\phi\bar{\iota}\lambda\acute{e}\text{-}\omega$	$\phi\bar{\iota}\lambda\acute{e}\omega\mu\alpha i^*$	$\dot{\epsilon}\text{-}\phi\bar{\iota}\lambda\acute{e}\omega\mu\eta\nu$	$\phi\bar{\iota}\lambda\eta\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\phi\bar{\iota}\lambda\acute{h}\text{-}\bar{\delta}\eta\nu$
$\tau\iota\mu\acute{a}\text{-}\omega$	$\tau\iota\mu\acute{a}\omega\mu\alpha i^+$	$\dot{\epsilon}\text{-}\tau\iota\mu\acute{a}\omega\mu\eta\nu$	$\tau\iota\mu\eta\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\tau\iota\mu\acute{h}\text{-}\bar{\delta}\eta\nu$
$\delta\bar{o}u\lambda\acute{o}\text{-}\omega$	$\delta\bar{o}u\lambda\acute{o}\omega\mu\alpha i^{\dagger}$	$\dot{\epsilon}\text{-}\delta\bar{o}u\lambda\acute{o}\omega\mu\eta\nu$	$\delta\bar{o}u\lambda\omega\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\delta\bar{o}u\lambda\acute{h}\text{-}\bar{\delta}\eta\nu$
$\lambda\acute{u}\omega$	$\lambda\acute{u}\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\lambda\acute{u}\omega\mu\eta\nu$	$\lambda\acute{u}\eta\text{-}\bar{\delta}\eta\sigma\omega\mu\alpha i$	$\dot{\epsilon}\text{-}\lambda\acute{u}\acute{h}\text{-}\bar{\delta}\eta\nu$

261. NOTE. The verbs whose characteristic is a *liquid*, have more peculiarities, and will be treated of separately.

262. Terminations : *ωμαι*, both in *Present* and *Fut.*, as in Pres. of deponent verbs (*γ*, *εταί*, &c.). Cf. 151.

* = $\phi\bar{\iota}\lambda\acute{e}\text{-}\omega\mu\alpha i$, $\dot{\epsilon}\text{-}\phi\bar{\iota}\lambda\acute{e}\text{-}\bar{\delta}\mu\eta\nu$. † = $\tau\iota\mu\acute{a}\text{-}\omega\mu\alpha i$, $\dot{\epsilon}\text{-}\tau\iota\mu\acute{a}\text{-}\bar{\delta}\mu\eta\nu$.

‡ = $\delta\bar{o}u\lambda\acute{o}\text{-}\omega\mu\alpha i$, $\dot{\epsilon}\text{-}\delta\bar{o}u\lambda\acute{o}\text{-}\bar{\delta}\mu\eta\nu$.

IMPERF. ὁμην, ου, ετο	όμενα, εσθε, οντο	όμενον, εσθον, έσθην
AOR. ην, ης, η	ημεν, ητε, ησαν	ητον, ητην

263. NOTE. The other persons of the contracted forms (*ούμην, ώμην*) will not be used at present.

264. The terminations of the participles are :

Pres. *Fut.* *Aor.*

όμενος θησόμενος θείς (*cum acuto*)

(θησ-)ό-μενος, -μένη, -μενον, regular

-θείς, -θείσα, -θέν, G. -θέντος, &c. (Pdm. 34.)

265. *On the augment of verbs compounded with a preposition.*

a) The general rule is, that the augment follows the preposition.

b) The final vowel of the prepositions that end in a vowel, is elided, except in *περὶ* and *πρό*. *Προ-* is often changed by what is called *crasis* [Note 11] into *προῦ* (the breathing being marked over the *υ*): ἀποβάλλω, ἀπ-έ-βαλλον: but *περι-βάλλω*, *περι-έ-βαλλον*, *προ-βάλλω*, *προ-έ-βαλλον* = *προῦ-βαλλον*.

c) The prepositions *ἐν*, *σύν*, have often undergone a change by being *assimilated* to the initial consonant of the verb according to the following laws :

v before a *p*-sound, or *ψ*, becomes *μ*.

v before a *k*-sound, or *ξ*, becomes *γ*.

v before a liquid becomes that liquid.

266. When *ἐν*, *σύν*, have been thus *assimilated*, they will resume their *natural* form before *ε*.

(by assimilation)	(Imperf.)
ἐν-βάλλω	= ἐμ-βάλλω
συν-βάλλω	= συμ-βάλλω
ἐν-κλείω	= ἐγ-κλείω
ἐν-χέω	= ἐγ-χέω
ἐν-μένω	= ἐμ-μένω
ἐν-λείπω	= ἐλ-λείπω
	ἐν-έ-βαλλον
	συν-έ-βαλλον
	ἐν-έ-κλειον
	ἐν-έ-χεον
	ἐν-έ-μενον
	ἐν-έ-λειπον.

d) 'Εκ will become ἐξ before a vowel: ἐκ-βάλλω, ἐξ-έ-βαλλον.

267. VOCABULARY 28.

To educate, παιδεύ-ειν.

Mars's hill, the hill of the Areopagus, Ἀρείος πάγος (Ἀρείος = Martius).

Kindly, εὐμενῶς.

To receive, ὑποδέχ-εσθαι.

To worst, κακίζ-ειν.

The Mede (= Xerxes), ὁ Μῆδος.

Retreat, ἀναχώρησις, εως, ἥ.

Circuit (of walls, &c.), περίβολος, ου, ὁ.

Every-where, on all sides, πανταχῇ (or χῇ).

To carry farther out, to extend, ἐξάγ-ειν.

To send down (to a country nearer the coast), καταπέμπ-ειν.

Satrap, σατράπης, ου, ὁ.

To torture, put to the rack, βασινίζ-ειν: (βάστανος, touch-stone, test; torture.)

Marriage, γάμος, ου, ὁ.

To keep silence, hold one's tongue, σιωπᾶν (= ἀειν).

To dissolve, to destroy (i. e. a form of government), καταλύ-ειν.

Democracy, δημοκρατία, ας, ἥ.

Oligarchy, δλιγαρχία, ας, ἥ.

To slay, to murder, φονεύ-ειν.

Tyrant, τύραννος, ου, ὁ. (In the Greek sense, one who ruled by his own will, not by law; usually after having obtained absolute power in a state that ought to be free.)

Teacher, διδάσκαλος, ου, ὁ.

To be tempest-tossed, to be tossed by a storm, χειμάζ-εσθαι.

To put in at, land at, προσμίσγειν (with dat.).

Tarentum, Τάρας, -αντος, ὁ.

More quickly, more easily, ιδαττον.

To acquit, ἀπολύ-ειν.

Exercise 33.

268. a) Translate into English.

1. 'Ο Κῦρος ἐπαιδεύθη ἐν τοῖς Περσῶν νόμοις. 2. 'Απὸ τοῦ Ἰλισσοῦ^a λέγεται ὁ Βορέας τὴν Ὄρεΐδνιαν ἄρπάσαι.^b λέγεται αὖ καὶ ὁ λόγος, ὡς ἐξ Ἀρείου πάγου ἥρπάσθη. 3. Κακισθέντας ὑμᾶς οὐδεὶς εὔμενῶς ὑποδέξεται. 4. Μετὰ τὴν τοῦ Μήδου ἀναχώρησιν μείζων ὁ περίβολος πανταχῇ ἐξήχθη^c τῆς τῶν Ἀθηναίων πόλεως. 5. Κῦρος κατ-ε-πέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας καὶ Καππαδοκίας. 6. ^δΑρ' οὐκ ἐβασανί-

σθησαν οἱ δοῦλοι; 7. Τὴν ἐν Ἐρετρίᾳ ὀλιγαρχίαν τὴν τῶν ἵππεων Διαγόρας δὴ⁴³ κατέλυσεν ἀδικηθεὶς περὶ γάμου. 8. Ο κριτής ὑβρισθεὶς ὑπὸ τούτου οὐ σιωπᾷ. 9. Ο "Ἐκτωρ ὑπὸ τοῦ Ἀχιλλέως ἐφονεύθη. 10. Τῷ ἀδελφῷ ὑπὸ τοῦ αὐτοῦ διδασκάλου ἐπαιδεύθητην. 11. Πολλαὶ δημοκρατίαι ὑπὸ τῶν τυράννων κατελύθησαν. 12. Ψευσθήσομαι τῶν ἐλπίδων. 13. Ο Γύλιππος χειμασθεὶς ἐσ τὰ μάλιστα^d τῷ Τάραντι προσμίσγει. 14. Εἰ νυνὶ σοῦ^e ἀκούσας ἐλθεῖν^f πεισθήσομαι, πολὺ θάττον ὑπ' αὐτοῦ καὶ πάλιν ἐλθεῖν πεισθήσομαι. 15. Οἱ τοῦ βιβλιοπώλου δοῦλοι ἐβασανίζοντο.

^a The *Ilissus*, a river in Attica. For the fable of *Boreas* and *Orithyia*, see Keightley's Mythol. ^b = to have carried off. ^c μείζων ἔξηχθη, lit. was carried out larger, i. e. was carried further out, and so became larger. Hence μείζων is a proleptic (= anticipative) predicate; as in μέγας ηὔξηθη ('he was increased great' =) he grew great.

^d The adv. μάλιστα (= maxime) is here used adverbially with the article and prep. Translate, 'with extreme violence,' 'most violently.'

^e σοῦ, gen. after ἀκούειν = to listen to (an adviser). ^f ἐλθεῖν, to go.

b) *Translate into Greek.*

1. O slaves, you will be examined-by-torture. 2. His slaves having been examined-by-torture, he will be acquitted. 3. You were both taught by the same master. 4. You will all be insulted by these persons. 5. I will not be persuaded to do this! 6. The Mede was disappointed of his expectation. 7. Gylippus, being seized by the wind, is carried-out to sea. 8. The garlands shall be woven. 9. The slaves of Xenophon were insulting the wise geometer. 10. We were all taught wisdom by the same teacher.

LESSON XXXVI.

Middle Voice.

269. Besides the *Active* and *Passive Voices*, the Greek language has a *Middle Voice*, which denotes an action (1) *done by the agent to himself*; or (more commonly) one which (2) *he does for his own benefit*; or (3) *gets done for his own benefit*.

The relation, however, to *oneself* is often much more distant and obscure.

Middle verbs may be considered *Deponents*, when their *middle force* is so slight, that they appear to have the simple meaning of *active verbs*.

OBS. The *Middle Voice* does not belong to all the verbs that are capable of receiving the meanings just mentioned.—The pupil must never *assume* its existence without authority.

270. ↗ It is only for the *Futures* and *Aorists* that the *Middle Voice* has forms of its own. For the *Present*, *Imperfect*, *Perfect*, and *Pluperfect*, it does not differ *in form* from the *Passive*.

271. Such *Middle Verbs* as may be considered *Deponents*, are divided into

1. *Deponents Middle* = those with *Future* and *Aorist* of the *middle* form.
2. *Deponents Passive* = those whose *Aorist* is of the *passive form*; their *Future* is mostly of the *middle form*.

272. The terminations of the *Future* and *Aor. Middle* are (for all but *liquid verbs*: see 274):

	FUT.	AOR.
Indic.	<i>σομαί</i>	<i>σάμην</i>
Infin.	<i>σεσζαι</i>	<i>σασζαι</i>
Particip.	<i>σόμενος</i>	<i>σάμενος</i>

273. These terminations are appended like *σω*, *σα*, in the *Active* (141); the *Aor.* taking the augment (123, 124) in the *Indicative*, but not in the Moods and Participle.

<i>μετα-πέμπομαι</i>	<i>μετα-πέμψομαι</i>	<i>μετ-ε-πεμψάμην</i>
<i>δέχομαι</i>	<i>δέξομαι</i>	<i>έ-δεξάμην</i>
<i>ἀλείφομαι</i>	<i>ἀλείψομαι</i>	<i>ήλειψάμην</i>
<i>δουλό-ομαι</i>	<i>δουλώσομαι</i>	<i>έ-δουλωσάμην</i>
<i>λούομαι</i>	<i>λούσομαι</i>	<i>έ-λουσάμην</i>

Both for *Act.* and *Mid.* *a* after any of the letters in *ρει* (i. e. *ρ*, *ε*, or *ι*) is lengthened into *ā* (not *η*); but *χράομαι*, *χρήσομαι*, is an exception. *Άκροάομαι* makes *άκροάστομαι*.

274. Verbs whose roots end in a *liquid*, have for the terminations of the *Fut.* and *Aor. Mid.* *οῦμαι* and *άμην*, the *radical vowel* being shortened in the *Future* and lengthened in the *Aorist*, as in the Active Voice (237).

275. The terminations of the *Fut. Indic.* (except for *liquid* verbs) are the same as those of the *Present Indic.* (151).

IMPERF.	<i>όμην</i>	<i>ον</i>	<i>ετο</i>
	<i>όμεζα</i>	<i>εσζε</i>	<i>οντο</i>
	<i>όμεζον</i>	<i>εσζον</i>	<i>έσζην</i>
AOR.	<i>(σ)άμην</i>	<i>(σ)ω</i>	<i>(σ)ατο</i>
	<i>(σ)άμεζα</i>	<i>(σ)ασζε</i>	<i>(σ)αντο</i>
	<i>(σ)άμεζον</i>	<i>(σ)ασζον</i>	<i>(σ)άσζην</i>

276. The *Fut. of the liquid verbs* is :

<i>ούμαι</i>	<i>γ̄ ορ εī</i>	<i>εīται</i>
<i>ούμεζα</i>	<i>εīσζε</i>	<i>ούνται</i>
<i>ούμεζον</i>	<i>εīσζον</i>	<i>εīσζην</i>

277. VOCABULARY 29.

(Learn ἐλυόμην. λύσομαι. ἐλυσάμην. Paradigm 58.)

Provide myself with, παρασκευάζομαι (παρασκευάζω, to prepare, provide).

Enslave to myself, subjugate, δουλύμαι (= δουλό-ομαι) : δουλώτινά τῷ βασιλεῖ.

To wage war (from one's own resources, &c.), πόλεμον ποιεῖσθαι : πόλεμον ποιεῖν = to cause a war.

ποιεῖσθαι, 1) sibi facere ; 2) sibi faciendum curare ; 3) putare, credere ; e. g. in δεινὸν ποιεῖσθαι, to think it a terrible thing.

To make it for oneself (i. e. in one's judgment) of less value than = to think any thing of less importance than, περὶ ἔλαττον ποιεῖσθαι τι.

(I give myself to taste =) I taste (of), gen. γεύομαι. Τείειν = to give another to taste.

I wash (myself), λού-ομαι.

To anoint myself, ἀλείφ-εσθαι.

To brighten, to polish, λαμπρύνειν : λαμπρύν-εσθαι, to polish (any thing of one's own).

To cease, leave off, παύ-εσθαι (παύω, stop another, make to cease).

To begin (to do any thing, i. e. by applying my own strength, &c.), ἅρχ-εσθαι.

I advise a person, συμβούλεύω τινί : I consult with him, συμβούλεύομαι τινί.

(Give counsel to myself =) determine, resolve, βούλεύ-ομαι.

(I make trial of myself =) try, endeavor, πειρά-ομαι.

I hide, conceal myself, ἀποκρύπτομαι (ἐμαυτόν, Plat.) : also, (nearly as in the Act.) to hide, conceal.

To go through, relate, διηγέ-ομαι.

To revenge myself on, to punish, τιμωρέ-ομαι.

To serve in the field, to serve, to march, στρατεύ-ομαι.

To strike, παί-ειν : Mid. if to strike part of oneself.

Thigh, μηρός, οῦ, δ.

Shield, ἀσπίς, ἀσπίδ-ος, ἥ.

Companion, ἑταῖρος, ου, δ.

To transgress, παραβαίν-ειν.

Jail, ιστίον, ου, τό.

Rudder, πηδάλιον, ου, τό.

Pilot, κυβερνήτης, ου, δ.

To ward off, ἀμύν-ειν : Mid. to ward off from one's self; also to revenge oneself upon any body (acc. of person : on account of or for any thing, ὑπέρ τινος).

To enjoin, to command, ἐντέλλεσθαι.

To rush, ὄρμᾶν (= -άειν.)

(To show forth from oneself =) to declare, ἀποφαίν-εσθαι.

I prepare, κατασκευάζω : I prepare for myself = I build, I equip (vessels), κατασκευάζομαι.

 (1) A middle verb may take a reflexive pronoun, ἐμαυτῷ, -όν, ἔαυτῷ, -όν, &c. (2) The *Active* may be used with the reflexive pron.: σφάττειν ἔαυτόν.

Exercise 34.

278. a) Translate into English.

1. Τελαμὼν ὁ Αἰακοῦ μεδ' Ἡρακλέους ἐπὶ Λαομέδοντα ἐστρατεύσατο.
2. Ὁλίγον^a πρὸ τῶν Μηδικῶν^b καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσην Περσῶν ἐβασίλευσεν, οἱ περὶ τὴν Σικελίαν τύραννοι τριήρεις κατεσκευάσαντο.
3. Πρῶτον διηγήσασθαι βούλομαι τὰ πραχθέντα τῇ τελευταίᾳ ἡμέρᾳ.^c
4. Οὐκ ἐγώ σε ἀποκτεῖναι, ἀλλ' ὁ τῆς πόλεως νόμος, δὲν σὺ παραβαίνων περὶ ἐλάττονος τῶν ἥδονῶν ἐποιήσω.
5. Οὐδὲν ἀποκρυψάμενος ἄπαντα διηγήσομαι ὑμῖν τὰ πεπραγμένα.
6. Πειράσομαι μεδ' ὑμῶν^d τὸν ἄνδρα τιμωρήσασθαι.
7. Πάντες ἐλούσαντο.
8. Εἰς βαλανεῖν ἥκω λουσόμενος.^e
9. Ταῦτ' ἀκούσας ὁ Κύρος ἐπαίσατο τὸν μηρόν.
10. Ὁ Κύρος πᾶσαν τὴν Ἀσίαν κατ-ε-στρέψατο.
11. Ἡ γειτούσῃ ἐκ παρέργου^f τὸν πόλεμον ἐποιήσατο.
12. Οἱ στρατιῶται ἐλαμπρύνοντο τὰς ἀσπίδας.
13. Ἐν τῷ ἔξω^f δρόμῳ ἡλείφοντο ἑταῖροί τέ τινες αὐτοῦ καὶ αὐτός.
14. Οἱ πολῖται τοὺς πολεμίους ὑπὲρ πολλῶν ἀδικημάτων ἀμύνονται.
15. Ὁ στρατηγὸς τοῖς στρατιώταις ἐνετείλατο ἐπὶ τοὺς πολεμίους ὄρμῆσαι.
16. Ὁ κριτὴς τὴν γνώμην ἀπεφήνατο.

^a a little. ^b τὰ Μηδικά (*the Median affairs* =) the Persian invasion. ^c Dat. of time: ἐν is expressed when there is no *adjective* or other attributive. ^d with you = with your assistance.

^e ἐκ παρέργου ποιεῖσθαι, *to make it a bye-business; to treat it as a thing of little (or secondary) importance.* ^f ὁ ἔξω (= exterior), *the outer.*

b) Translate into Greek.

1. The enemy will march against our city.
2. We will deliberate about the safety of the citizens.
3. The

Greeks marched against the Persians. 4. All men wish to taste of honor. 5. The pilot provided himself with sails and rudders for his ship^s that were good for nothing. 6. His companions having anointed-themselves are coming hither. 7. The Mede will not enslave Europe. 8. After he had washed,⁵⁸ the children were brought^b to²⁹ him. 9. We will declare our opinions. 10. We revenged ourselves on the Lacedæmonians for their invasion of Attica.

^s *ship*, ναῦς: see Irregular Substantives, Note 9. ^b φέρειν
(ferre), *to bring* (= *carry*), has irreg. aor. pass. ἤνεχθην. See List VII., Pdm. 74.

LESSON XXXVII.

"*Av* with *Imperfect* and *Aorist* of the *Indicative*.

279. The particle *ἀν* has a *conditional* force (= *si forte*). With the *Imperfect Indicative* this particle is usually translated by 'would ——'; the *Aorist Indic.* by 'would have ——'?

280. But sometimes the *Imperfect* with *ἀν* is translated by 'would have ——?' This is when *continuance* or *repeated occurrence* at a past time is to be intimated.

ἢ-λῦ-ον ἀν, solverem (*I would loosen*).

ἢ-λῦσ-α ἀν, solvissem (*I would have loosened*).

1. εἰ ἐκέλευες, ἐποίουν ἀν (*si juberes, facerem*), *if you ordered me, I would do it.*

2. εἰ ἐκέλευσας, ἐποίησα ἀν (*si jussisses, fecissem*), *if you had ordered me, I would have done it.*

3. εἰ μὴ ἐκέλευσας, οὐκ ἀν ἐποίησα (nisi jussisses, non fecissem), *if you had not ordered me, I would not have done it.*

OBS. (a) that the *Aor.* with εἰ is rendered by the *English Pluperfect*: (b) that 'not' with εἰ is μή.

On the place of τιν, see Note 10.

281. VOCABULARY 30.

To care for, κῆδ-εσθαι.

To be on one's guard, φυλάττ-εσθαι (cavēre) : ποιεῖν τι, *I am on my guard against doing any thing; I am careful not to do it.*

To deprive (acc. of person, gen. of thing), ἀποστερ-εῖν (= -έειν).

To hinder, κωλύ-ειν.

Consideration, reputation, dignity, ἀξίωμα, -ατος, τό.

To differ, διαφέρ-ειν: hence (*to be distinguished favorably from*) = *to excel, to surpass* (gen. of person, acc. of thing, or ἐν τινι).

Dreadful, terrible, δεινός, ἡ, ὁν.

To value, τιμᾶσθαι (= -άεσθαι) : ἔτιμησάμην ἀν πρὸ πολλῶν χρηματων, answers to our 'I would have given a great deal' (lit. 'would have valued beyond much money').

So large, τηλικοῦντος (tantus), Pdm. 52.

To be able, δύνασθαι (irreg. inf.)

= posse, with adjectives of quantity (like *multum, plus, minus, tantum valere, &c.*), = 'to have much (more, so much) power.'

Sophist, σοφιστής, οῦ, ὁ.

To conquer, κρατ-εῖν (= -έειν), with gen.

To wall in, to wall round, τεχίζ-εσθαι : — ἔρυμα (lit. to wall round a stronghold =), *to construct a fortified camp.*

Brazier, coppersmith, χαλκοτύπος, ον, ὁ.

Worker in iron, blacksmith, σιδηρεύς, έως, ὁ.

Worker in leather, shoemaker, saddler, σκυτεύς, έως, ὁ.

To work, perform, ἐργάζ-εσθαι (= operari) : it changes ε into ει in the augmented tenses.

Workshop, ἐργαστήριον, ον, τό.

Carpenter, τέκτων, -ονος, ὁ.

Exercise 35.

282. a) Translate into English.

1. Εἴ τι ἐμοῦ ἐκήδον, οὐδενὸς ἀν οὔτως μ' ἀποστερεῖν ἐφυλάττον, ώς ἀξιώματος καὶ τιμῆς. 2. Εἰ μὴ ὑμεῖς ἐκωλύετε, ἐπορευόμενα ἀν ἐπὶ βασιλέα. 3. Εἰ

τὸ ἔχειν οὕτως, ὥσπερ τὸ λαμβάνειν, ἥδὺ ἦν, πολὺ ἀν διέφερον εὐδαιμονίᾳ οἱ πλούσιοι τῶν πενήτων. 4. Ὁ θάνατος οὐδὲν δεινόν, ἐπεὶ^a καὶ Σωκράτει ἀν ἐφαίνετο. 5. Ἐγὼ πρὸ πολλῶν ἀν χρημάτων ἔτι μησάμην τηλικοῦτον δύνασθαι τὴν φιλοσοφίαν, ὅσον οἱ σοφισταὶ λέγουσιν. 6. Εἰ μὴ μάχῃ ἐκράτησαν, τὸ ἔρυμα τῷ στρατοπέδῳ οὐκ ἀν ἐτειχίσαντο. 7. Οἱ χαλκοτύποι καὶ οἱ τέκτονες καὶ οἱ σιδηρεῖς καὶ σκυτεῖς καὶ γραφεῖς πάντες πολεμικὰ ὅπλα κατεσκεύαζον. ὥστε τὴν πόλιν δύτως ἡγήσω ἀν πολέμου ἐργαστήριον εἶναι. 8. Οἱ παῖδες πρὸς φιλοσοφίαν ἄριστα^b ἐπαιδεύθησαν. 9. Κόννος ὁ Μητροβίον ἐμοῦ κάκιον^c ἐπαιδεύθη. 10. Κλεόφαντος πολλὰ καὶ θαυμαστὰ εἰργάζετο, ἀ ὁ πατὴρ αὐτὸν ἐπαιδεύσατο.^c

^a ἐπεὶ, since; a conditional clause is implied: since if it were so; or, 'since otherwise;' 'else.' ^b Neuter adj. ἄριστος, best: κακίων, worse. Neuter Adjectives are often used adverbially: the plural of the superlative is the more common; the singular of the comparative. ^c The Middle Voice sometimes means to get a thing done (269, 3). Hence παιδεύεσθαι = to have a person taught (erudendum curare). The Aor. has here the force of Pluperf.

b) *Translate into Greek.*

1. In this way (*οὕτως*) you would have been well trained to virtue.
2. Let them rejoice in being trained to virtue.
3. Let no one suppose you to say, that we ought to look to advantage, and not to what is just.^d
4. If we had not been excellently trained-up to virtue, we should not ever have conquered our desires.
5. If these things were true, I should not hinder you.

^d τὸ δίκαιον.

LESSON XXXVIII.

283. *Moods of Present Pass. and Mid. First Aorist Middle.*

<i>Indicative.</i>	<i>Imper.</i>	<i>Subjunc.</i>	<i>Optative.</i>	<i>Infinitive.</i>	<i>Participle.</i>
Pres. λύ-ομαι	λύ-ον	λύ-ωμαι	λυ-οίμην	λύ-εσθαι	λυ-όμενος
Aor. ἐ-λυσ-άμην	λῦσ-αι	λύσ-ωμαι	λυσ-αίμην	λύσ-ασθαι	λυσ-άμενος
PRESENT.					
<i>Indicative.</i>	<i>Imperative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>		
S. λύ-ομαι λύ-ῃ λύ-εται	λύ-ον λύ-σι λυ-έσθω	λύ-ωμαι λύ-ῃ λύ-ηται	λυ-οίμην λύ-οιο λύ-οιτο		
P. λυ-όμενα λύ-εσθε λύ-ονται		λυ-ώμενα λύ-ησθε λυ-έσθωσαν ορ λυ-έσθων	λυ-ώμενα λύ-ησθε λύ-ωνται	λυ-οίμενα λύ-οισθε λύ-οιντο	
D. λυ-όμενον λύ-εσθον λύ-εσθον		λυ-εσθον λυ-έσθων	λυ-ώμενον λύ-ησθον λύ-ησθων	λυ-οίμενον λύ-οισθον λυ-οίσθην	

284. (*First*) *Aorist Middle* (in liquid verbs without η).

<i>Indicative.</i>	<i>Imperative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	
S. ἐ-λυ-σάμην ἐ-λύ-σω ἐ-λύ-σατο	λῦ-σαι λυ-σάσθω	λύ-σωμαι λύ-σῃ λύ-σηται	λυ-σαίμην λύ-σαιο λύ-σαιτο	
P. ἐ-λυ-σάμενα ἐ-λύ-σασθε ἐ-λύ-σαντο		λυ-σάσθα λύ-σασθε λυ-σάσθωσαν ορ λυ-σάσθων	λυ-σάμενα λύ-σασθε λύ-σωνται	λυ-σαίμενα λύ-σασθε λύ-σαιντο
D. ἐ-λυ-σάμενον ἐ-λύ-σασθον ἐ-λυ-σάσθην		λυ-σάσθον λύ-σασθων	λυ-σάμενον λύ-σασθον λύ-σησθων	λυ-σαίμενον λύ-σασθον λυ-σαίσθην

285. Βούλομαι (*velle*) and οἴομαι (*putare*) take ει (not η) in the second singular of the Present Indicative.

286. The *Optative*, in principal sentences, stands in *wishes* (whence the name *Optative*) : λύ-οιμι, *may I loosen* (habitually) : λύσ-αιμι, *may I loosen* (once).

287. With εἰδε (= *utinam*) the *Optative* refers to

the *present* or *future*, the *Aorist Indicative* to the *past*, which, being *past*, is *unalterable*.

εἰθε λύ-οιεν, λύσ-αιεν (utinam solverent), *would that they would loosen.*

εἰθε ἔλυσαν (utinam solvissent), *would that they had loosened.*

288. VOCABULARY 31.

To be benefited, to derive advantage, ὡφελεῖσθαι (= ε-εσθαι).

A fed animal, βόσκημα, -ατος, τό.
Plur. *cattle* (as fed for the butcher).

To make rich, πλουτίζ-ειν: pass.
to grow rich or be enriched.

Ungrateful, ἀχάριστος, ον.

Elder (= senior), *an aged person, πρεσβύτερος, ον, ὁ.* (A compar. adj.)

Brother, ἀδελφός, οῦ, ὁ.

To receive, ἀποδέχ-εσθαι.

Flute, αὐλός, οῦ, ὁ.

If (with subj.), εἴν (εῑ εί̄ ἂν).

Native, national, ἐγχώριος, ον.

To work, ἐργάζ-εσθαι.

To go, ἐρχ-εσθαι.

Quiet, ήσυχος, ον.

To be concealed from, escape the notice of, λανθάν-ειν (latere), with acc.

To rail at, λοιδορεῖσθαι (= ε-εσθai), with dat.

Middle, in the middle, μέσος, η, ον (medius).

To be poor, πέν-εσθαι.

To do, fare, πράττ-ειν (with adv.):
εὖ πράττειν, *to fare well, to be prosperous.*

To delight, ἡδ-εσθαι (delectare).

To think, οἴ-εσθαι.

Exercise 36.

289. a) Translate into English.

1. Ἡδέσθω ὑπὸ λόγων ὡφελούμενος ὁ νέος.
2. Μηδεὶς οἱέσθω με λέγειν, ὡς ἔστι δικαιοσύνη διδακτόν.
3. Εἰ ἀπὸ βοσκημάτων οἴει δεῖν πλουτίζεσθαι, τῶν βοσκημάτων ἐπιμέλου.
4. Δεινὸν τοῖς πρεσβυτέροις λοιδορήσασθαι.
5. Ο βασιλεὺς ἐνίκησε τοὺς Γελωνοὺς αὐτὸς ἐπ' αὐτοὺς στρατευσάμενος.
6. Γενναίως μαχώμεδα περὶ τῆς πατρίδος.
7. Ἀναγκαῖόν ἔστι τὸν υἱὸν πειθεσθαι τῷ πατρὶ.
8. Πολλοὶ ἀγαθοὶ πένονται.
9. Νόμοις τοῖς

ἐγχωρίοις ἔπεσθαι καλόν ἐστιν. 10. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. 11. Ἐκαστος ἥσυχος μέσην τὴν ὁδὸν ἐρχέσθω. 12. Οἱ πολῖται τοῖς νόμοις πειθέσθων. 13. Τὰ ἀδελφώ μοι ἔπεσθον. 14. Εἰ βούλει καλῶς πράττειν, ἐργάζον. 15. Ἐὰν βούλη καλῶς πράττειν, ἐργάζον. 16. Ψευδόμενος οὐδεὶς λανθάνει πολὺν χρόνον. 17. Οἱ Λακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. 18. Εἴδε πάντες ἄνευ ὀργῆς βουλεύοντο. 19. Δύο καλῶ ἵππω εἰς τὴν πόλιν ἡλαυνέσθην. 20. Ἐὰν πένη, δλίγοι φίλοι. 21. Εἴδε τὴν γνώμην καὶ σὺ ἀποφήναιο.

b) *Translate into Greek.*

1. If (*ἔὰν*) the soldiers fight courageously, they will be admired.
2. Sons should obey their fathers.
3. Let not an ungrateful man be deemed a friend.
4. Would that you would go-on-the-expedition yourself!
5. Would that the king had himself marched against the Geloni!
6. Let us obey (*say*: ‘follow’) the laws of the state.
7. Let nobody rail-at an aged man.
8. Let nobody rail-at this old man.

LESSON XXXIX.

Moods of Aorist Passive, and Fut. Pass.

290.	Indic.	Imp.	Subj.	Opt.	Inf.	Particip.
	ην	ηθι	ω	είην	ηναι	εις

291. EXAMPLES.

<i>Indicative.</i>	<i>Imperative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>
FUTURE.			
λυ-ζήσομαι	(none.)	(none.)	λυ-ζησοίμην
FIRST AOR.			
S. ἐ-λύ-ζην		λυ-ζῶ	λυ-ζείνη
ἐ-λύ-ζης	λύ-ζητι	λυ-ζῆς	λυ-ζείης
ἐ-λύ-ζη	λυ-ζήτω	λυ-ζῆ	λυ-ζείη
P. ἐ-λύ-ζημεν		λυ-ζῶμεν	λυ-ζείημεν, -ζεῖμεν
ἐ-λύ-ζητε	λύ-ζητε	λυ-ζῆτε	λυ-ζείητε, -ζεῖτε
ἐ-λύ-ζησαν	λυ-ζήτωσαν	λυ-ζῶσι(ν)	λυ-ζείησαν, -ζεῖεν or -ζέντων
D. ἐ-λύ-ζητον	λύ-ζητον	λυ-ζῆτον	λυ-ζείητον, -ζεῖτον
ἐ-λύ-ζητην	λυ-ζήτων	λυ-ζῆτον	λυ-ζείητην, -ζεῖτην

292. *Λύοιμι ἄν*, solvam. *λύσαιμι ἄν*, solvam, solve-
rim : both in English, *I would, should, or (sometimes) may, might loosen*. This Optative with *ἄν* is often used (as *credam, crediderim, &c.* in Latin) to give a courteous tone of *doubt* and *diffidence* to an opinion positively entertained. It is often translated by the *future* : *λύοιμι ἄν, I will loosen*.

293. The *Present Optative* with *ἄν* denotes a *continued* or *repeated* action ; the *Aorist Optative* a *single, definite* one, considered by itself, and without any intimation of its *duration*.

294. In dependent sentences, the *Present* and *Future* are regularly followed by the *Subjunctive* ; the *Historical* tenses *usually* by the *Optative* (but with many exceptions). *Μανθάνομεν* (*μαθησόμεθα*) *ἴνα* (*ώς, ὅπως*) *παιδευώμεθα* (*παιδευθῶμεν*), *discimus* (*discemus*) *ut erudiamur* (*erudit simus*) ; *ἔμανθάνομεν* (Aor. *ἔμά-θουεν**) *ἴνα* (*ώς, ὅπως*) *παιδενόμεθα* (*παιδευθείμεν*), *discebamus* (*didicimus*), *ut erudiremur* (*erudit essemus*). Just so : *ἐὰν* (*ὅταν*) *μανθάνητε, παιδεύεσθε* (*παι-*

* *ἔμαθον* is what is called a *Second Aorist* from *μανθάνω* (List IV. Pdm. 74) : its fut. is of *Mid.* form, *μαθήσομαι*.

δενδήσεσθε), *si* (*quum*) *discatis* (*discitis*), *erudimini* (*erudiemini*) ; but *εἰ* (*ὅτε*) *μανδάνοιεν*, *ἐπαιδεύοντο*, *si* (*quum*) *discerent* (*discebant*), *erudiebantur*.

295. The *Subjunctive* and *Optative* of the *Aorist*, when connected with particles of *time* and *condition*, and with the *relative* used *indefinitely* or *hypothetically* (when, that is, *who* = *whoever*, *whosoever*, or *if any one*), answer to the Latin *futurum exactum* : *ἔαν*, *ὅταν*, *ὅς ἀν μάθῃ*, *εἰσεται*, *si*, *quum*, *qui* (= *quicunque*) *didercerit*, *intelliget* ; *εἰπεν ὅτι*, *εἰ*, *ὅτε*, *ὅς μάθοι*, *ἐπιστήσεται* (or *ἐπιστήσοιτο*), *dixit*, *si*, *quum*, *qui* (= *quicunque*) *didicisset*, *intellecturum esse*.

296. The pupil should observe that, in the examples just given (which are intended for his imitation), the relative *ὅς*, and the adverbs of *time* (*ὅτε*) and *condition* (*εἰ*), take *ἄν* when they are connected with the *Subjunctive*; and that the *εἰ* and *ὅτε* are *combined* with this *ἄν*, and thus assume the forms *ἔάν*, *ὅταν*. So *ἐπεί*, *ἐπειδή* (*quum*, *postquam*), coalesce with *ἄν* into the forms *ἐπάν* or *ἐπήν*, and *ἐπειδάν*. The *ἄν* does not coalesce with *ὅπου*, *where* ; *ὅποι*, *whither*, &c.

297. The force added by *ἄν* to relative pronouns and particles (see Note 10), is that of the Latin *-cunque*, the English *-ever*, *-soever*. Thus *ὅπου ἄν στρατοπεδεύωνται* (= *where they encamped, if haply they did encamp = wherever they encamped*).—With the *Optative* without *ἄν* they have this force in such sentences as those in 295.

298. VOCABULARY 32.

To throw around themselves, to surround themselves with, περιβάλλ-εσθαι. *To entrench themselves, περιβάλλεσθαι τάφρον.*

To encamp, στρατοπεδεύ-εσθαι.
Trench, τάφρος, ου, ἡ.
Multitude of hands or of workmen, πολυχειρία, ας, ἡ.

Easily, εὐπετῶς.

Naturally, reasonably, εἰκότως.

Cowardly, δειλός, ἡ, ὅν.

Absurdity, ἀλογία, ας, ἡ.

I asked, ἤρομψ. See ἔρομαι, List I.

Exemption (from taxes, &c.), ἀτέλεια, ας, ἡ.

To compel, ἀναγκάζ-ειν.

Quiet, ἡσυχία, ας, ἡ. To keep quiet, ἡσυχίαν ἔχειν.

To converse, διαλέγ-εσθαι (with dat.).

Younger, νεώτερος, α, ον.

I sail, take a voyage, πλέω (Aor. ἔ-πλευ-σα).

A seed (of a pomegranate, &c.), κόκκος, ον, δ.

Pomegranate, ροιά, ἄς, ἡ.

To open, ἀνοίγ-ειν.

I said, εἶπον (-ες, -ε).

To judge, pronounce a judicial sentence, κρίν-ειν.

To be worsted, ἤττ-ᾶσθαι (= ἀ-εσθαι).

To leave, λείπ-ειν.

Supreme, valid, κύριος, α, ον.

To hold an (ἀρχή) office or magistracy, ἀρχ-ειν.

Wealth, πλοῦτος, ον, δ.

Receptacle, grave, θήκη, ης, ἡ.

To move, to disturb, κιν-εῖν (= -έειν).

Insatiably desirous (not to be filled), ἀπληστος, ον (with gen.).

Exercise 37.

Obs. In Example 4, *ταῦθ', οὕτ'*, are for *ταῦτα, οὕτε*. The short final vowel being elided by *apostrophe*, the *smooth mute* (*τ*) is changed into the *aspirate* (*θ*), because the next word begins with an *aspirated vowel*.

299. a) Translate into English.

1. *Oι βάρβαροι, ὅπου ἀν στρατοπεδεύωνται, τάφρον περιβάλλονται εὐπετῶς διὰ τὴν πολυνχειρίαν.* 2. *Οὐκ ἀν εἰκότως δειλὸς νομίζοιτο ὁ τοιοῦτος;* 3. *Πολλὴ ἀν ἀλογία εἴη, εἰ φοβοῖτο^a τὸν Θάνατον ὁ τοιοῦτος.* 4. *Ταῦθ' ὡς οὐ παρὰ τὸν νόμον ἐστίν, οὔτ' ἀν Ἀνδροτίων ἔχοι^b λέγειν, οὕτ' ὑμεῖς πεισθείητε.* 5. *'Ηδέως ἀν ἔγωγε ἐροίμην⁵⁴ Λεπτίνην, τίς αὐτὴ ἡ ἀτέλεια ἐστιν.* 6. *'Εσκόπουν [= ἐ-σκόπε-ον] τίν' ἀν τρόπον¹⁹ ἡσυχίαν ἔχειν Αθηνόδωρος ἀναγκασθείη.* 7. *Oι ἀνθρωποι τούτοις μάλιστα ἐθέλουσι πείθεσθαι, οὓς ἀν^c ἡγῶνται βελτίστους εἶναι.* 8. *Eἰ νεώτερος ἦν, οὐκ ἀν ἐπιστολὴν ἔπεμπον, ἀλλ' αὐτὸς ἀν σοι πλεύσας^d ἐνταῦθα διελέχθη.* 9.

*Δαρεῖος ῥοιὰν μεγάλην ἀνοίξας, πυνθομένου τινὸς τί ἀν
ἔχειν βούλοιτο τοσοῦτον, ὅσον ἐστὶ τῶν κόκκων τὸ πλῆ-
θος, εἰπε· Ζωπύρους· ἦν δὲ ἀνὴρ ἀγαθὸς καὶ φιλος ὁ
Ζώπυρος.* 10. *Καν βασιλεύς τι προστάξῃ κρῖναι τῶν
μὴ δικαιών, οὐ κρινοῦμεν.*

^a = φοβέ-οιτο. ^b ἔχειν sometimes = to have in one's power, to be able.

^c We should render τούτοις . . . οὐδὲ . . . by 'those whom ;' but the meaning is, those, whoever they may be, whom : in Latin, *parere iis, quos putent* (not *quos putant*). ^d πλέ-ειν (*navigare*) makes Aor. ἐπλευσα. ^e having opened . . . κηνοιξα, Aor. of ἀνοίγω (in the more classic Greek Aor. ἀνέφεξα). ^f πυνθάμενος, having asked. 'Επνθάμην is a Second Aorist from *πυνθάνομαι*. List IV.

^g In Latin, *erat autem Zopyrus, &c.* we should use 'now (*Zopyrus was . . .*).—See δειλός. τοιοῦτος. Pdm. 52. Give *Fut.* and *Aor. (Act.)* of *νομίζω*, and go through them.

b) Translate into Greek.

1. We will do this, that all the citizens may obey the laws.
2. We did this, that all the citizens might obey the laws.
3. If the Greeks are worsted (*p.*)* none will be left (*Opt. with ἄν*).
4. If you punish those who commit-injustice (*p.*), your laws will be good and supreme.
5. If you do not punish the boy, he will be wicked.
6. How would the soldiers march ?
7. It is necessary, wherever men hold-office from their wealth, that this should be an oligarchy.
8. If you were not a bad man, and insatiably-desirous of wealth, you would not disturb the graves of the dead.
9. He ^h said that the barbarians, wherever they encamped, easily entrenched their camp by reason of (*διά, c. acc.*) their multitude-of-hands.
10. Would you wish to injure rather than to be injured ?

^h See Example 1 in *a*; but make the change as in 295: *entrenched* may be either *Present Optat.* or *Present Indicative.*

* (*p*) means that the preceding clause is to be translated by a *participle*.

LESSON XL.

Perfect Active.

300. *Reduplication.*] The Perfect takes a *reduplication*, when the verb can receive one.

301. The reduplication is a *syllable prefixed, made up of the initial consonant of the verb and ε* ($\tau\nu\pi$, $\tau\epsilon-\tau\nu\pi$). But if the verb begins with an aspirate mute, the smooth mute of the same organ is used for the reduplication : $\phi\epsilon\nu\gamma$, $\pi\epsilon\phi\epsilon\nu\gamma$.

302. The Perfect does not take the reduplication, but the simple augment instead of it, when the verb begins with ρ ; with a *double consonant* (32); with *two consonants* not being a *mute and liquid*; or with $\gamma\nu$, $\gamma\lambda$, $\beta\lambda$.

$\psi\alpha\lambda\lambda-$, $\dot{\epsilon}\text{-}\psi\alpha\lambda\lambda\text{-}$. $\gamma\nu\omega\text{-}$, $\dot{\epsilon}\text{-}\gamma\nu\omega\text{-}$. $\mu\nu\eta\mu\text{-}$, $\dot{\epsilon}\text{-}\mu\nu\eta\mu\text{-}$.

- a) Of those in $\beta\lambda$, $\beta\lambda\acute{a}\pi\tau\omega$, $\beta\lambda\alpha\sigma\phi\eta\mu\acute{e}\omega$, and sometimes $\beta\lambda\alpha\sigma\tau\acute{a}\nu\omega$, take the reduplication.
- b) Those beginning with $\gamma\lambda$ now and then take the reduplication. $\gamma\lambda\acute{i}\phi\omega$, $\gamma\acute{e}\gamma\lambda\nu\mu\mu\acute{a}i$. — $\ddot{\epsilon}\gamma\lambda\nu\mu\mu\acute{a}i$ is more classical.

303. When the Perfect does not take a reduplication, it takes an *augment* : $\zeta\eta\tau\acute{e}\text{-}\omega$, $\dot{\epsilon}\text{-}\zeta\acute{e}\tau\eta\text{-}\kappa\alpha$.

 The reduplication or augment of the Perfect remains through the moods and in the participle.

304. When the Perfect takes a reduplication, the *Pluperfect* prefixes the augment to it. But when the Perfect takes an augment, the Pluperfect makes no further change :

$\tau\acute{e}\text{-}\tau\nu\phi\alpha$, $\dot{\epsilon}\text{-}\tau\acute{e}\tau\acute{u}\phi\epsilon\nu$.
 $\dot{\epsilon}\text{-}\zeta\acute{e}\tau\eta\kappa\alpha$, $\dot{\epsilon}\text{-}\zeta\acute{e}\tau\acute{e}\kappa\epsilon\nu$.

305. Verbs that begin with ρ , double ρ after the augment; and the Perfect and Pluperfect take the syl-

labic augment (123), not the reduplication : *ῥάπτω*, *ἔρραφα*, *ἔρράφειν*.

306. The termination of the *Perfect Active* is *κα* or *ἀ*; that of the Pluperfect *κειν* or *ειν*: the rough breathing over the *α* and *ει* being used to indicate, that the *final consonant* of the root is to be changed into *its aspirate** if it is a *smooth* or *middle mute*.

307. I. MUTE VERBS :]†

	Term.	Pres.	Perf.	Pluperf.
a) P-roots + those in <i>πτ</i>	ἀ	τύπτ-ω	τέ-τυφ-α	ἐ-τε-τύφ-ειν
b) K-roots + those in <i>κτ</i>	ἀ	πλέκ-ω	πέ-πλεχ-α	ἐ-πε-πλέχ-ειν
c) T-roots (<i>t</i> -mute thrown away)	κα	πείθ-ω	πέ-πει-κα	ἐ-πε-πει-κειν
d) ζ-roots: mostly as c, 258	κα ‡	κομίζ-ω	κε-κόμι-κα	ἐ-κε-κομί-κειν
e) σσ- (<i>ττ-</i>) roots: mostly as b, 258	ἀ δ	τάσσ-ω	τέ-ταχ-α	ἐ-τε-τάχ-ειν

308. II. LIQUID VERBS: characteristic *λ*, *μ*, *ν*, *ρ*; or *λλ*.] Termination *κα*, the vowel of the root being shortened as in Future. (Hence *φαιν-*, *φαν-*.) But

a) Monosyllable roots with *ε* or *ει* change their vowel-sound into *a*.

b) Roots in *ν* change *ν* into *γ* before *κα*.

* By ‘*its aspirate*’ is meant the aspirate of the *same organ*. See 30, 31.

† Roots are called *pure* or *impure*, according as they end in a *vowel* or in a *consonant*.—*Impure* roots are divided into *mute* or *liquid roots*, according as the *characteristic* (that is, *the last letter of the root*) is a *mute* or a *liquid*.

Mute roots are divided into *roots ending in a P-sound*; *roots ending in a K-sound*; *roots ending in a T-sound* (30); which may be called, for the sake of shortness, *P-roots*, *K-roots*, *T-roots*.

‡ The ζ-roots that are *softened* from an original K-root (see 257), form their Perfect like the K-roots.—Of these however (which are principally verbs expressing some *sound*), the *Perf. Act.* is hardly ever found.

§ The σσ- (*ττ-*) roots that are strengthened from an original T-root (257), form their Perfect like the T-roots.

c) But some in *v* throw away the *v*: especially, *κρίνω* (*judge*), *κλίνω* (*bend*), *τείνω* (*stretch*), reject the *v* (the vowel being *shortened*, and, in the case of *τείνω*, changed into ā by rule a).*

Pres.	Fut.	Perf.	Pluperf.
στέλλω	στελ·ώ	ἔ-σταλ-κα	ἐ-στάλ-κειν
φαίνω	φᾶν-ώ	πέ-φαγ-κα (<i>rare</i>)	ἐ-πε-φάγ-κειν
βραδύνω	βραδῦν-ώ	βε-βράδυ-κα	ἐ-βε-βραδύ-κειν
κρίνω	κρῖν-ώ	κέ-κρī-κα	ἐ-κε-κρί-κειν
κλίνω	κλῖν-ώ	κέ-κλι-κα†	ἐ-κε-κλί-κειν
τείνω	τεν-ώ	τέ-τα-κα	ἐ-τε-τά-κειν

(With the exceptions of *κέκρικα*, *τέτικα*, *τέτακα*, the Perfect Active from verbs in *vω* is hardly found in good Attic writers. Kr.)

Μέν-ω, *νέμω*-ω, form their Perfects as if from *μενέω*, *νεμέω* : *μεμένηκα*, *νενέμηκα*.

309. III. PURE VERBS : termination *ka* with vowel (if short) lengthened.

Pres.	Fut.	Perf.	Pluperf.
τιμά-ω	τιμήσ-ω	τε-τίμη-κα	ἐ-τε-τιμή-κειν
φιλέ-ω	φιλήσ-ω	πε-φίλη-κα	ἐ-πε-φιλή-κειν
δουλό-ω	δουλώ-σω	δε-δούλω-κα	ἐ-δε-δουλώ-κειν
δακρύ-ω	δακρύ-σω	δε-δάκρυ-κα	ἐ-δε-δακρύ-κειν

310. Terminations of the Perf. and Pluperf. Indic.

Perf. <i>a</i> , <i>as</i> , <i>ε</i>	<i>ἄμεν</i> , <i>ἄτε</i> , <i>ἄσι(v)</i>	<i>ἄτον</i>
Pluperf. <i>ειν</i> , <i>εις</i> , <i>ει</i>	<i>ειμεν</i> , <i>ειτε</i> , <i>εσαν</i> (<i>less commonly</i>	<i>ειτον</i> , <i>ειτην</i> <i>εισαν</i>).

311. Moods.

Indic.	Imper.	Subj.	Opt.	Infin.	Partcp.
λέλυκ-α	ε	ω	οιμι	έναι	ώς
				(paroxytone)	(oxytone)
ε,	έτω,	&c.			
ω,	γε,	γ,	&c.		
οιμι,	οις,	οι,	&c.		
ώς,	νῖα,	ός			
ότος,	νίας,	ότος			
				See Paradigm 35, b.	

So *πλύνω*, *κτείνω*.

† In Polybius, &c.

312. VOCABULARY 33.

Belonging to women, γυναικεῖος, α, ον.
To go into, put on, ἐνδύ-ειν.
To pursue, ἐπιδιώκ-ειν.
To go under, to set (of the sun, &c.), καταδύ-ειν.
To loosen, destroy, καταλύ-ειν.
To be about or going to do any thing, μέλλ-ειν : τὸ μέλλον, the future.
To prophesy, προφητεύ-ειν.
To bring forth, φύ-ειν : πέφυκα = naturâ comparatus sum.
Concord, unity, ὁμόνοια, ας, ἡ.
Attire, dress, στολή, ἡς, ἡ.
To govern (a state), πολιτεύ-ειν.

Word, ἔπος, ους, τό : pl. epic poetry.

To be in earnest, σπουδάξ-ειν : perf. ἐσπούδακα = I am in earnest, as a fixed, permanent state ; I am eager or in a hurry.

Tragedy, τραγῳδία, ας, ἡ.

Making, composition, ποίησις, εως, ἡ.

To pollute, μαίν-ειν.

To deny, ἀρνεῖσθαι (= -έσθαι), Dep. pass. (i. e. with aor. of pass. form in θην).

To practise to premeditate (a speech), μελετᾶν (= -άειν).

Exercise 38.

313. a) Translate into English.

1. Οἱ πολέμιοι ἑκατὸν πολίτας πεφονεύκασιν.
2. Φερεκύδης ἔλεγε, μηδενὶ θεῷ τεθυκέναι.
3. Νέος πεφῦκὼς πολλὰ χρηστὰ μάνθανε.
4. Ὁ μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν.
5. Τὰ τέκνα εὖ πεπαιδευκασ.
6. Μήδεια τὰ τέκνα πεφονευκῦνα ἔχαιρεν.
7. Οἱ Λακεδαιμόνιοι Πλαταιαὶς κατελελύκεσαν.
8. Σαρδανάπαλος στολὴν γυναικείαν ἐνεδεδύκει.
9. "Οτε ἥλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον.
10. Πεφύκασιν ἄπαντες καὶ ἴδια καὶ δημοσίᾳ ἀμαρτάνειν.
11. Ἀνεὺ ὁμονοίας οὐκ ἀν εὖ πολιτευθείη πόλις.
12. Ἐπὶ μὲν ἐπῶν ποιήσει "Ομηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα.
13. Τὸν σώφρονα βίον τοῦ ἀκολάστου ἥδιον κεκρίκαμεν.
14. Ἐγὼ τὸν λόγον μεμελετηκέναι φημὶ καὶ οὐκ ἀν ἀρνείην.

Ques. What is the English of *ποιήσαι* μι *ἄν*? Decline *ἔπος*, *ποίησις*. Give the Tenses of *θαυμάζω*, *μελετάω*.

b) Translate into Greek.

1. Have we not judged the temperate ^o to be happier than the intemperate? 2. I have often wondered-at the geometer's wisdom. 3. I have sent you the notes^a ^o that I have by (*παρὰ*) me. 4. This ^o man has polluted the temple of Hermes (= *Mercury*). 5. The sycophant has not kept his oaths. 6. If we had done this, Philip would not have been behaving insolently ^o for so long a time (*acc.*).

^a ὑπόμνημα, τόδ.

LESSON XLI.

Perfect and Pluperfect Active, continued. Sentences introduced by ὅτι, ως.

314. *Kλέπτω, πέμπω, τρέπω* (*steal, send, turn*), take *o* in the penult of Perfect and Pluperf. Act. So *λέγω* (*gather*) in its compounds, with irregular augment *εῑ*.

Hence *κέκλοφα, πέπομφα, τέτροφα, ξυν-ειλοχα, ἐξ-ειλοχα*.

315. The Perfect Participle with *ῳ*, *εἴην* (*Subj.* and *Opt.* respectively, of *εἰμί, sum*) is often used as the *Subjunctive* and *Optative* of the *Perfect* and *Pluperfect*. They denote a *still continuing* state more strongly than the regular forms.

316. The *Perfect Participle* is also used with *ἔσομαι* (*ero*) to form a *Future Perfect*: *πεποιηκώς ἔσομαι, fecero*.

317. Liquid verbs whose characteristic is *μ*, and a few whose characteristic is *ν* or *λ*, undergo *metathesis* (that is, a *transposition of letters*) before the *κα, κειν,* are added; the short vowel of the root is then length-

ened as for *pure verbs*.—Several such verbs must be considered *irregular*, because either the *Present* has been irregularly strengthened, or they form their *Future* or *Aorist* irregularly. Such verbs are :

Present in use.	Short Root.	By metathesis.	Perfect.
κάμν-ω (<i>laboro</i>)	καμ-	κμα-	κέ-κμη-κα
τέμν-ω (<i>cut</i>)	τεμ-	τμε-	τέ-τμη-κα
ζυγίσκ-ω (<i>die</i>)	ζαυ-	ζιν-	τέ-ζινη-κα
βάλλ-ω (<i>cast</i>)	βαλ-	βλα-	βέ-βλη-κα
καλέ-ω (<i>call</i>)	καλ-	κλα-	κέ-κλη-κα

Γιγνώσκω forms its *Fut.* and *Perf.* as if from γνο- ; its *Future* is of Middle form. Γιγνώσκ-ω, γνώσομαι, ἔγνωκα.

318. The Optative of the Aorist has the meaning of a *præteritum* in dependent sentences introduced by ὅτι, ὡς ('that'), and in *dependent interrogative sentences*, e. g. those with εἰ (if =) 'whether.'

319. In these sentences the *Indicative* is used after a *principal tense*. After an *historical* tense this *Indicative* becomes *regularly* the *Optative* ; but very frequently this change does not take place, the *Indicative* being retained after a past tense just as after a present one.*

320. The *Future* of the *Optative* is strictly confined to the office of taking the place of the *Future* of the *Indicative* in *oblique narration* (that is, when a person's sentiments, words, &c. are *related* by another using a past tense). Hence it may be used in the sentences we are now speaking of, when they are dependent on a *verbum declarandi* in a past tense.

<i>He says that he will come,</i> λέγει ὅτι ἥξει	<i>He said that he would come,</i> εἶπεν ὅτι ἥξοι or ἔλεξεν ὅτι ἥξει.
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* The Present tense is usually retained where we should rather

321. From many verbs, and especially from many *mute* verbs of the *P-* and *K-* sounds, which have a *monosyllabic root*, no *Perfect* and *Pluperfect Active* can be produced. (*Kr.*)

322. VOCABULARY 34.

To steal, κλέπτ-ειν.

To throw away, ἀποβάλλ-ειν.

To call, καλεῖν (= -εειν).

Intemperate, ἀκρατής, ἔσ (with gen.).

Wailing, crying, κλαῦμα, -ατος, τό. Κλαῦμα γίγνεται τινι = he, any body, *will cry, or have reason to cry.*

To consider, σκοπεῖσθαι (= -έε-σθαι).

Madness, λύσσα, ης, ἡ (rabies).

To fall upon, ἐμπίπτ-ειν, with dat.: perf. πέπτωκα (as if from πτό-ω), verb. irreg. List VII.

Violence, impetuosity, σφοδρότης, ητος, ἡ.

Hope, expectation, ἐλπίς, ἴδος, ἡ.

(For the Opt. of εἰμί see Pdm. 68.)

Exercise 39.

323. a) Translate into English.

1. Μῶν οὐ κέκλοφας τὴν νίκην ; 2. Εἰπεν ὅτι οἱ στρατιῶται ἀποβεβληκότες εἶεν τὰ ὄπλα. 3. Οὐδὲ τοὺς παιᾶς ὁργῇ χρὴ κολάζειν τοὺς τὸν τῆς ἀλώπεκος σκύμνουν κεκλοφότας. 4. Γαστρὸς ἀκρατῇ κεκλήκαμεν τὸν ἄνδρα διὰ τὴν σφοδρότητα τῶν περὶ ἐδωδὴν ἐπιθυμιῶν καὶ πόσιν. 5. "Οταν οἱ δεσπόται ἐσπουδάκωσι, κλαύματα τοῖς δούλοις γίγνεται. 6. Εἰ, ῥᾳδυμούντων ἡμῶν, ὁ βασιλεὺς ως ἀεί τι μεῖζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωκὼς ἔσται, σκοπεῖσθε εἰς τί ποτ' ἐλπὶς ταῦτα τελευτῆσαι. 7. Ἐδεισαν οἱ Κερασούντιοι μὴ λύσσα τις ὠσπερ κυσὶν ἡμῖν ἐμπεπτώκοι. 8. Τῇ ὑστεραίᾳ^a ἦκεν ἄγγελος λέγων, ως ὁ πατὴρ τέθνηκεν. 9. Λέγει (præs. *histor.*) ὅτι πέντε ἡμερῶν ἄξει (or ἄξοι) αὐτοὺς ὅθεν ὅψονται τὴν θάλατταν. 10. Ἡρόμην αὐτοὺς εὶ μέλλουσιν (or μέλλοιεν) τοὺς παιδας κολάσαι.

^a *The next day*; ἡμέρᾳ understood.

expect it to be changed into the Imperfect: ἡρόμην τίνες εἰσίν, more frequently than τίνες ἦσαν, *rogabam quinam essent.*

b) *Translate into Greek.*

1. Has he not invited you to dinner?
 2. Are you not angry with those who have stolen the game?
 3. He said that the king had cut off the prisoner's head.
 4. He said that Aristodemus was dead.
 5. He told me that the soldier had thrown away his arms.
-

LESSON XLII.

Perfect Passive.

324. There is only one and the same *form* for the *Perfect Passive* and the *Perfect Middle*: their *reduplication* and *augment* follow the same rules as the Perf. Active (301, sqq.).

325. (The pupil must *by no means* suppose that a Perfect in *μαι* is *both Passive and Middle*. It is only *some* verbs that are used in a Middle sense.)

326. The terminations of the Perf. and Pluperf. of the Passive and Middle are respectively *μαι*, *μην*: but the initial *μ* causes certain *euphonic* changes of the *characteristics*, according to the following laws:

- a) Any *p*-sound (or *πτ*) with $\mu = \mu\mu$ { $\tau\acute{e}\text{-}\tau\rho i\beta\text{-}\muai$
 } $= \tau\acute{e}\text{-}\tau\rho i\mu\text{-}\muai$
- b) Any *k*-sound (or *κτ*) with $\mu = \gamma\mu$ { $\pi\acute{e}\text{-}\pi\lambda e\kappa\text{-}\muai$
 } $= \pi\acute{e}\text{-}\pi\lambda e\gamma\text{-}\muai$
- c) Any *t*-sound with $\mu = \sigma\mu$ { $\pi\acute{e}\text{-}\pi e i\delta\text{-}\muai$
 } $= \pi\acute{e}\text{-}\pi e i\sigma\text{-}\muai$

d) (1) The *ξ* roots usually follow the *t*-sounds, and take *σμαι*, *σμην*; but (2) the few whose roots originally ended in a *k*-sound take *γμαι*, *γμην*.

e) The *σσ-* (*ττ-*) roots usually follow the *k*-sounds, and take *γμαι*, *γμην*; but the few whose roots originally ended in a *t*-sound take *σμαι*, *σμην*.

f) The *liquid* roots require no change except in those in *νω*. Of these (1) verbs in *αινω*, *ννω*, generally reject the *ν*, and make compensation for its loss by *ς*: but (2) a few *assimilate* the *ν* to the *μ* (that is, take *μμ* for *νμ*), (3) a *very* few reject the *ν*, and make compensation for it by *lengthening* the vowel of the penult: (4) *Κρίνω*, *κλίνω*, *τείνω*, reject the *ν* (as in *Perf. Act.*, 308, c: the last with the same change of *ει* into *α*); and retain the short vowel of the Future.

327. Pure verbs usually lengthen a short or doubtful vowel.

	Present.	Perfect.	Pluperfect.
a)	τρῆβ-ω	τέ-τριμ-μαι	ἐ-τε-τρίμ-μην (<i>rub</i>)
b)	δέχ-ομαι	δέ-δεγ-μαι	ἐ-δε-δέγ-μην (<i>receive</i>)
c)	ψεύδ-ω	ἔ-ψευσ-μαι	ἐ-ψεύσ-μην (<i>deceive</i>)
	πείθ-ω	πέ-πεισ-μαι	ἐ-πε-πείσ-μην (<i>persuade</i>)
d) { 1.	ζαυμάξ-ω	τε-ζαύμασ-μαι	ἐ-τε-ζαυμάσ-μην (<i>wonder-at</i>)
2.	στηρίξ-ω	ἐ-στήριγ-μαι	ἐ-στηρίγ-μην
e) 1.	μαίν-ω	με-μίασ-μαι	ἐ-με-μιάσ-μην (<i>pollute</i>)
2.	αἰσχύν-ω	ἥσκυμ-μαι	ἥσκυμ-μην (<i>shame</i> ; -ομαι, <i>am</i>)
3.	τραχύ-νω	τε-τράχυ-μαι*	ἐ-τε-τραχύ-μην [<i>ashamed</i>)
4. { kρίν-ω	κέ-κρι-μαι	ἐ-κε-κρί-μην† (<i>judge</i>)	
5. { τείν-ω	τέ-τά-μαι	ἐ-τε-τά-μην (<i>stretch</i>)	
6. { στέλλ-ω	ἔ-σταλ-μαι	ἐ-στάλ-μην (<i>send</i>)	
f) ποιέ-ω	πε-ποίη-μαι	ἐ-πε-ποιή-μην (<i>make</i>)	
τιμά-ω	τε-τίμη-μαι	ἐ-τε-τιμή-μην	

(Observe that *αι* of *Perf. Pass.* is considered short in accentuation.)

328. The terminations are :

Perfect.	Pluperfect.
μαι, σαι, ται,	μην, σο, το,
μεδα, σδε, νται,	μεδα, σδε, ντο,
μεδον, σδον, σδον.	μεδον, σδον, σδην.
λέ-λυ-μαι	λε-λύ-μεδα
λέ-λυ-σαι	λε-λυ-σδε
λέ-λυ-ται	λε-λυ-νται
ἐλε-λύ-μην	ἐλε-λύ-μεδον
ἐλέ-λυ-σω	ἐλέ-λυ-σδον
ἐλέ-λυ-το	ἐλέ-λυ-ντο

* Also τε-τράχυσ-μαι.

† So κλίνω.

The terminations that begin with μ will of course all cause the same euphonic changes: $\tau\acute{e}\tau\mu\text{-}\mu\alpha\iota$, $\tau\acute{e}\tau\acute{\imath}\mu\text{-}\mu\epsilon\beta\alpha$, &c.; but those that begin with σ , τ , will cause other changes (which will be given in the next Lesson). The pupil can, at present, only be expected to form *all the persons* of *pure verbs* and of some *liquid verbs*.

329. The participle is - $\mu\acute{e}v\text{o}s$ (*paroxytone*), - $\mu\acute{e}v\eta$, - $\mu\acute{e}v\text{o}v$.

330. *Tρέπ-* ω (*turn*), *στρέφ-* ω (*twist*), change ϵ of the root into α in the Perf. and Pluperf. Passive ($\tau\acute{e}\tau\rho\alpha\mu\mu\alpha\iota$, $\epsilon\sigma\tau\rho\alpha\mu\mu\alpha\iota$). *Tρέφ-* ω , *to bring up* (*nutrio*), also undergoes this change: its root is $\vartheta\rho\epsilon\phi$: the ϑ is changed into τ , to avoid the proximity of the *two* aspirates (ϑ and ϕ): but when the ϕ disappears, *the ϑ returns*: hence Perfect Pass. $\tau\acute{e}\text{-}\vartheta\rho\alpha\mu\text{-}\mu\alpha\iota$.

331. VOCABULARY 35.

Lawgiver, νομοθέτης, ον, ὁ. (νό-
μος, τιθέναι, ponere).

To adorn, to arrange or order,
κοσμεῖν (= - $\epsilon\epsilon\nu$).

Perfectly, παντελῶς.

*Thing learnt, lesson (learnt), μά-
θημα, ατος, τό.* (μαθ-, short
root of μάνθανειν.)

To pollute, μαίν-ειν.

To juggle, γοντεύ-ειν.

To pay court to, θεραπεύ-ειν.

To set free, ἀπαλλάττ-ειν. Pass.
or Mid. *to be released from* or
to set oneself free from = *to
remove or depart from* (with
gen.).

Unclean, impure, ἀκάθαρτος, ον.

Brutish, θηριώδης, εις.

*I sit still, κάθημαι (sedeo), a perf.
form. Pdm. 71.*

Irrational, senseless, ἄλογος, ον.
Music, μουσική ($\tau\acute{e}\chi\nu\eta$, art, un-
derstood).

Gymnastics, γυμναστική ($\tau\acute{e}\chi\nu\eta$,
understood).

*To be divided into factions, to be
distracted by factions, στασιάζ-
ειν.*

*To disturb, ταράσσ-ειν, or ταρά-
ττ-ειν.* PASS. *to be in a state
of disorder or anarchy.*

House, family, οἰκία, ας, ἡ.

*Of or belonging to a τύραννος ;
royal ; of their tyrant, τυραννι-
κός, ἡ, ὁν.*

Panthēa, Πάνθεια, ας, ἡ.

*To order, arrange, appoint, τάσσ-
ειν or τάττ-ειν (fut. -ξω).*

To move, κινεῖν (= -έειν).

Exercise 40.

332. a) Translate into English.

1. Ἡ πόλις ὑπὸ τοῦ νομοθέτου εὗ τε καὶ παντελῶς κεκόσμηται. 2. Ἀνάγκῃ τὸ μάθημα ἐν αὐτῇ τῇ ψυχῇ λαβόντα ^b ἀπιέναι ^c ἡ βεβλαμμένον ἡ ὠφελημένον. 3. Τῶν πονηρῶν μεμιασμένη ἡ ψυχὴ καὶ ἀκάθαρτος τοῦ σώματος ἀπαλλάττεται, ἀτε θεραπεύουσα ^d τοῦτο καὶ γεγοντευμένη ὑπ’ αὐτοῦ ὑπό τε τῶν ἐπιθυμιῶν καὶ ἡδονῶν. 4. Περὶ τὰ κεκρυμμένα τῶν πραγμάτων ἀνάγκῃ πολλοὺς φόβους γίγνεσθαι. 5. Ἡ Πάνθεια ταχὺ πάνυ καὶ πασῶν ἔφαίνετο διαφέρουσα ^e τῶν ἄλλων καίπερ ^f καθημένη κεκαλυμμένη τε καὶ εἰς²⁵ γῆν ὁρῶσα.^g 6. Ἡ οὐ καλῶς προσέταττον οἱ ἐπὶ τούτοις¹⁷ τεταγμένοι νόμοι, παραγγέλλοντες τῷ πατρὶ τῷ σῷ σε ἐν μουσικῇ καὶ γυμναστικῇ παιδεύειν; 7. Φίλιππος Θετταλοῖς στασιάζουσι καὶ τεταραγμένοις ἐπὶⁱ τὴν τυραννικὴν οἰκίαν ἐβοήθησεν. 8. Πολλή που^h κακία πολιτείας οὕτως αἰσχρῶς τὰς γυναικας εἶναι τεθραμμένας. 9. Οἱ ἀκρατῆς τὸ σῶμα τῇ θηριώδει καὶ ἀλόγῳ ἡδονῇ ἐπιτρέψας ἐνταῦθα τετραμμένοις ξήσει.

^a sc. ἔστι. ^b having received: acc. partcp. from λάβων, λαμβάνειν, List IV. ^c to go away (ἀπ-ειμι: ἀπό, εἰμι, ibo, Pdm. 68). Supply as acc. to the Infin. ‘a man.’ ^d ἀτε θεραπεύουσα = quippe quaē colat. ^e διαφ. governs gen. ^f καίπερ = quamvis with participles: very seldom with finite verbs. ^g = δρά-ονσα. ^h πού (enclit.) = opinor. ⁱ lit.: ‘will live turned (here =) hither,’ i. e. will live with reference to this.

Ques. What is the difference between αὐτὸς δ βασιλεύς and δ αὐτὸς βασιλεύς? 8. Why is πολλή printed with the acute?

b) Translate into Greek.

1. We have the times of our life appointed by the gods. 2. Thus the whole would be both a well-ordered and well-appointed thing. 3. These things have not

yet been moved. 4. The damsel has her face covered. 5. The city had been adorned with very excellent laws. 6. The souls of the wicked have been juggled by sensual pleasures. 7. Alas ! I have been deceived of my hopes. 8. Some go-away injured, and others even benefited.

LESSON XLII.*

Persons and Moods of Perfect Passive.

333. The same changes that take place before $\mu\alpha i$, will of course take place before $\mu\epsilon\theta o v$, $\mu\epsilon\theta a$:

$\tau\acute{e}-\tau u m-\mu a i$,	$\beta\acute{e}-\beta r e \gamma-\mu a i$,	$\pi\acute{e}-\pi e i s-\mu a i$,
$\tau\epsilon-\tau u m\mu\epsilon\theta a$,	$\beta\epsilon-\beta r e \gamma\mu\epsilon\theta a$,	$\pi\epsilon-\pi e i s\mu\epsilon\theta a$.

334. From the terminations beginning with $\sigma\ddot{\imath}$, the σ is *thrown away*, when the root ends in a consonant. Hence the *p* and *k* mutes, being conformed to $\ddot{\imath}$, will be the *aspirates*:

$\tau\acute{e}-\tau r i \phi-\sigma\ddot{\imath} o v$,	$\lambda\acute{e}-\lambda e \chi-\sigma\ddot{\imath} o v$,	$\beta\acute{e}-\beta r e \chi-\sigma\ddot{\imath} o v$, &c.
for $\tau\acute{e}-\tau r i \beta-\sigma\ddot{\imath} o v$,	$\lambda\acute{e}-\lambda e \gamma-\sigma\ddot{\imath} o v$,	$\beta\acute{e}-\beta r e \chi-\sigma\ddot{\imath} o v$, &c.

A *t*-mute will become σ , or, which is the same thing, the *t*-mute is thrown away before $\sigma\ddot{\imath} o v$ ($\pi\acute{e}-\pi e i-\sigma\ddot{\imath} o v$ for $\pi\acute{e}-\pi e i \theta-\sigma\ddot{\imath} o v$).

335. The changes for ν before μ have been already given. The ν can be retained before both σ , τ , and $\ddot{\imath}$. Hence $\pi\acute{e}\phi a v-\sigma a i$, $\pi\acute{e}\phi a v-\tau a i$, $\pi\acute{e}\phi a v-\sigma\ddot{\imath} o v$, &c.

336. By applying, in this way, the rules for the euphonic changes [Note 8], we shall find that, when the root ends in a *mute* or ν , these letters assume the following forms when combined with the initial consonant of the termination.

<i>p</i> -sounds.	<i>k</i> -sounds.	<i>t</i> -sounds.	<i>v</i> .
S. μμ, ψ, πτ,	γμ, ξ, κτ,	σμ, σ, στ,	μμ or σμ, νσ, ντ,
P. μμ, φζ, —	γμ, χζ, —	σμ, σζ, —	μμ or σμ, νζ, —
D. μμ, φζ, φζ.	γμ, χζ, χζ.	σμ, σζ, σζ.	μμ or σμ, νζ, νζ.

Of course the 2nd *pers. singular* (being a *σ* termination) will have the same consonant as the *Fut.*; the 2nd and 3rd dual, and 2nd plur. (*ς* terminations) the same as the *Aor. 1. Pass.*

337. The termination of the third person plural, *νται*, cannot be attached to mute roots. A circumlocution is used instead of it: the Perfect Participle with *εισί(ν)*, *are*. So the Perf. Partcp. with *ἡσαν* for third plural of the *Pluperfect*.

338.

SINGULAR.

λείπω, *leave*. βρέχω, *wet*. ψεύδω, *cheat*. αἴρω, *lift up*. φαίνω, *show*.

λέλειμμαι	βέβρεγμαι	ἐψεύσμαι	ἡρμαι	πέφασμαι
λέλειψαι	βέβρεξαι	ἐψεύσαι	ἡρσαι	πέφανσαι
λέλειπται	βέβρεκται	ἐψεύσται	ἡρται	πέφανται

PLURAL.

λελείμμενα	βεβρέγμενα	ἐψεύσμενα	ἡρμενα	πέφάσμενα
λέλειψε	βέβρεχε	ἐψεύσθε	ἡρζε	πέφανθε
λελείμμενοι	βεβρέγμενοι	ἐψεύσμενοι	ἡρμένοι	πέφασμένοι

εἰσίν

εἰσίν

εἰσίν

εἰσίν

εἰσίν

εἰσίν

DUAL.

λελείμμενον	βεβρέγμενον	ἐψεύσμενον	ἡρμενον	πέφασμενον
λέλειψον	βέβρεχθον	ἐψεύσθον	ἡρζον	πέφανθον
λέλειψον	βέβρεχθον	ἐψεύσθον	ἡρζον	πέφανθον

So Pluperfect: ἐλελείμμην, ἐλέλειψο, ἐλέλειπτο, &c.

339. MOODS.

<i>Indic.</i>	<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infin.</i>	<i>Partcp.</i>
μαι	σο	{ partcp. with ω *	{ partcp. with εῖην	{ σθαι	μένος.

340. In the Imperative, Infinitive, and Participle, the forms are produced, as in the Indicative, by the ejection or change of conso-

* There occur, however, a few *Subjunctives* and *Optatives* of the *Perf. Pass.* from verbs whose characteristic is adapted for receiving the termination of the Subjunctive, and the *ι* of the Optative. It is only, however, from *κτάομαι*, *μιμνήσκω*, and *καλέω*, that such forms are at all common.

nants. The Participles (as μ terminations) follow the Indic.: τέτριμαι, τέτριμ-μένος, τέταγ-μαι, τέταγ-μένος. They are *Paroxytone* (341).

Imperative.—Singular.

πεπαιδευσο	τέτριψο	τέταξο	πέπεισο	ηγγελσο
πεπαιδεύσω	τέτριψω	τέταχσω	πέπεισθω	ηγγελθω
&c.	&c.	&c.	&c.	&c.

Infinitive.

πεπαιδεῦσθαι		τέτριψαι		τέταχσαι		πέπεισθαι		ηγγέλθαι
								πεφάνθαι.

Participle.

πεπαιδευμένος		τέτριμένος		τέταγμένος		πεπεισμένος		ηγγελμένος
								πεφασμένος.

341. The Infin. and Participle of the Perf. Pass. have the *accent* on the penult. Hence the Participle is *paroxytone*; the Infin. *properispomenon*, if the penult is a diphthong or long vowel (the *ai* being considered short in accentuation); if not, *paroxytone*: πεπαιδεῦσθαι, γεγενῆσθαι. τετύφθαι, ἡφανίσθαι.—τετυμ-μένος.

342. VOCABULARY 36.

Trace, ἵχνος, εος, τό. To track, ἵχνεύ-ειν.

To leave, καταλείπ-ειν.

Œnoe, Οἰνόη, ης, ἡ.

Borders, μεζόρια, τά (prop. neut. adj.).

To surround with a wall, to fortify, τειχίζ-ειν.

Neck, throat, τράχηλος, ου, δ.

Temple (of the head), κρόταφος, ου, δ.

To stretch, tight, κατατείν-ειν.
Pass. to be stretched; hence, of veins, to be swelled.

Passionate, δυσόργητος, ον.

Olive, olive-complexioned, μελίχλωρος, ον.

To dry up, ἀποψύχ-ειν. Part. of perf. pass. ἀπεψυγμένος = cold (indifferent).

To snow, νίφ-ειν.

To cause to disappear, ἀφανίζ-ειν.
—τὴν γῆν = to cover the earth.

Embassy, πρεσβεία, ας, ἡ.

I fear, δέδοικα = vereor (Perf. of δείδω, with meaning of Pres.).

Forgetfulness, λήπη, ης, ἡ.

To cause in —, to cause, ἐμποιεῖν (acc. of nearer, dat. of remoter object).

Pledges, security, πιστά, τά, ('faithful things.') πιστὰ δεῶν ποιεῖσθαι τινι = to swear to any one by the gods).

To shut,* κλεί-ειν.	To shut, lock-up, κατακλεί-ειν.
A summit, a castle, ἄκρα, ας, ἡ.	To be said, λέγ-εσθαι (dici).
Freedom, self-government, αὐτο-νομία, ας, ἡ.	A robber, λῃστής, οῦ, ὁ.
To implant, ἐμφυτεύ-ειν.	A treaty, συνθήκη, ης, ἡ.
To build, found, ιδρύ-ειν.	Cube,—die, κύβος, ου, ὁ.

Exercise 41.

343. a) Translate into English.

1. Σὺ ταῦτα πάντα ἔχεις, ἀ οἱ ἄλλοι οὐκ ἔχουσι· πεπαίδευσαι γὰρ ίκανῶς. 2. "Ετι καὶ νῦν^a ἵχνος τῆς τοῦ Θησέως πραότητος ἐν τοῖς ἥδεσιν Ἀθηναίων καταλέλειπται. 3. Οἰνόη οὖσα ἐν μεδορίοις τῆς Ἀττικῆς καὶ Βοιωτίας ἐτετείχιστο. 4. Τέτριπται τὸ φάρμακον. 5. Οἷς^b τὰ περὶ τὸν τράχηλον καὶ τοὺς κροτάφους αἱ φλέβες κατατεταμέναι εἰσί, δυσόργητοι. 6. Οἱ μελίχλωροι ἀπεψυγμένοι εἰσίν. 7. Ἰχνεύομεν τοὺς λαγώς, ὅταν νίφη ὁ Θεὸς^c ὥστε ἡφανίσθαι τὴν γῆν. 8. Τὸ χρόνον γεγενῆσθαι μετὰ τὴν πρεσβείαν πολύν,^d δέδοικα μὴ τινα λήθην ὑμῖν ἐμπεποιήκῃ. 9. Πέπαυσο.^e 10. Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποίησο.^e 11. Αἱ πύλαι ἐκέκλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο.

* Even now; even at the present day (lit. still even now). b quisibus. τὰ περὶ τὸν τράχ. = in the parts about the neck; a local accusative.

^c lit. when the god snows = when it snows, since the Greeks referred atmospheric phenomena to Ζεύς, as the god of the air. ὥστε = so that, c. infin. d τὸ χρ. γεγενῆσθαι πολύν (= the circumstance that the time has become long =) the circumstance that much time has elapsed: this clause is the subject of the verb ἐμπεποιήκῃ. On δέδοικα μὴ — cf. K. 318. 8. e Here the Imperative of the Perfect commands the immediate performance of the things commanded.

 Remember that in 'the house is built' (*domus aedificata est*), 'is built' is the Perfect; so whenever 'am' with the past participle denotes a permanent state as the result of a past action.

* Perf. Pass. κέκλεισμαι and κέκλειμαι.

b) Translate into Greek.

1. The earth is covered.
2. A cloud veiled and hid (*say*: having veiled' hid) the sun.
3. The soldiers have been slaughtered.
4. Two brothers have been educated by the same master.
5. The monarchy has been destroyed by the people.
6. Many temples have been built for the gods by the Athenians.
7. Let the door be shut .immediately.
8. Before action deliberate well.
9. .There is implanted in all men || a desire of self-government.
10. Let the prisoners-of-war be slain.
11. The enemy are said to be shut-up in ¹⁹ the castle.
12. The .two sons of Zenophon, Gryllus and Diodōrus, had been educated in Sparta.
13. Let the die be cast.

ε προ-καλύπτ-ειν.

LESSON XLIII.

Contracted Verbs in áω. Pres. and Imperf. Act.

(Learn τιμάω, Pdm. 59.)

344. Contract Pure verbs are such as have for their characteristic *a*, *e*, or *o*, which are contracted with the following vowel or diphthong. Contraction takes place only in the *Present* and *Imperfect* of both Voices, because it is only in these two tenses that the characteristic vowel is followed by another vowel.

345. The contractions for verbs in *áω* are these :

<i>a</i> before an <i>e</i> -sound becomes <i>ā</i> <i>a</i> before an <i>o</i> -sound becomes <i>ω</i>	{ <i>t</i> being <i>subscript</i> if the <i>e</i> -sound is <i>εt</i> , <i>ηt</i> ; or the <i>o</i> -sound, <i>οt</i> .
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Thus, <i>αε</i> = <i>ā</i>	<i>ao</i> = <i>ω</i>
<i>αη</i> = <i>ā</i>	<i>aω</i> = <i>ω</i>
<i>αει</i> = <i>ā</i>	<i>aoi</i> = <i>ῳ</i>
<i>αη̄</i> = <i>ā</i>	<i>aov</i> = <i>ῳ.</i>

346. *Ae* and *aei* are contracted into *η* and *ῃ* (instead of into *α* and *ᾳ*), from (*ζάειν*) *ζῆν*, *to live*; (*πεινάειν*) *πεινῆν*, *to be hungry*; (*διψάειν*) *διψῆν*, *to be thirsty*; (*χράεσθαι*) *χρῆσθαι*, *to use*. These are also the regular contractions from *κνάω*, *scrape*; *σμάω*, *smear*; *ψάω*, *rub*.

347. *Contracted Verbs* have very frequently (instead of *οιμι*, *οις*, &c.) the Optative
οίην, *οίης*, *οίη* | *οίημεν*, *οίητε*, *οίησαν* | *οίητον*, *οιήτην*
οίμεν, *οῖτε*, *οῖεν*. | or *οῖτον*, *οίτην*

For verbs in *ao*, the *a-oi* = *ῳ*: so that the form becomes *ῳην*, *ῳης*, *ῳη*, &c.

348. The *Present Optative* in *οίην* (for *ε-οίην*, *ο-οίην*), and *ῳην* (for *α-οίην*), is the prevailing form in the *Singular*, at least for the *first* (and *second*) Persons: in the *Plural* it is *rare*; *ῳησαν* is nowhere found, *οίησαν* *hardly ever*. (Krüger.)

349. VOCABULARY 37.

To love; also, to be contented,	To sound, <i>φεύγγ-εσθαι</i> .
ἀγαπᾶν (= <i>άειν</i>), with acc. or dat.	To conquer, <i>νικᾶν</i> (= <i>άειν</i>).
Immortal, <i>ἀθάνατος</i> , <i>ον.</i>	To pity, <i>δλοφύρεσθαι</i> (with acc.).
Miserably, unfortunately, <i>ἀθλίως</i> .	To see, <i>όρᾶν</i> (see List VII.).
To deceive, <i>έξαπατᾶν</i> (= <i>άειν</i>).	Point, height, full power, vigor, ἀκμή, <i>ῆς</i> , <i>ή</i> .
To love, <i>έρᾶν</i> (with gen.).	To lighten, <i>ἀστράπτ-ειν</i> .
Age; especially youth or manhood, <i>ἡλικία</i> , <i>ας</i> , <i>ή</i> .	To thunder, <i>βροντᾶν</i> (= <i>άειν</i>).
Boldly, <i>Ὥαρραλέως</i> .	To do, act, <i>δρᾶν</i> .
Appearance, outward figure, <i>ἰδέα</i> ,	To rush, <i>όρμᾶν</i> .
<i>ας</i> , <i>ή</i> .	Before, <i>πρίν</i> (with infin. K. 337).
	How? <i>πῶς</i> ;

To stir up together, throw into confusion, συγκυκάν.	To end, die, τελευτᾶν (=άειν).
Fighting with, fellow-combatant, ally, σύμμαχος, ον.	Dare, venture; τολμᾶν.
	To be silent, σιωπᾶν.

*Exercise 42.*350. a) *Translate into English.*

1. Πολλάκις γνώμην ἔξαπατῶσιν ἰδέαι. 2. Μή σε νικάτω κέρδος. 3. Πολλάκις νικᾶ καὶ κακὸς ἄνδρα ἀγαθόν. 4. Οἱ ἀγαθοὶ ἐρῶσι τῶν καλῶν. 5. Πολλοὶ^a ἄνθρωποι ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶσιν. 6. Ἡ σιώπα, ἡ λέγε ἀμείνονα.^b 7. Ἀνάγκη ἔστι πάντας ἄνθρωπους τελευτᾶν. 8. Νοῦς δρᾶ καὶ νοῦς ἀκούει. 9. Θαρράλεως, ὡς στρατιώται, ὁρμῶμεν ἐπὶ τοὺς πολεμίους. 10. Πρὶν μὲν πεινῆν, πολλοὶ ἐσθίουσι, πρὶν δὲ διψῆν, πίνουσιν. 11. Οὐκ ἔστι τοῖς μὴ δρῶσι σύμμαχος τύχη. 12. Περικλῆς ἥστραπτεν, ἐβρόντα, συνεκύκα τὴν Ἑλλάδα. 13. Εἴδε πάντες τοὺς γονέας ἀγαπῶεν. 14. Εἴδε ἡγαπήσαμεν τοῖς παροῦσιν. 15. Πῶς ἀν τολμώην τὸν φίλον βλάπτειν; 16. Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ· ἡ δὲ ψυχὴ πῶς ἀν ἡ διψῷ ἡ πεινῷ; 17. Ψυχὴ ἀθάνατος καὶ ἄγηρως ζῇ διὰ παντός (sc. χρόνου). 18. Κρείττον^b τὸ μὴ ζῆν ἔστιν, ἡ ζῆν ἀθλίως. 19. Ὁλοφυρόμεθα τὸν ἐν τῇ τῆς ἡλικίας ἀκμῇ τελευτῶντα. 20. Ὅταν ὁ αὐλὸς φθέγγηται, παντάπασι σιωπῶμεν.

^a πολλός.^b Note 13.

QUES.—7. Why does the enclitic *ἔστι* retain its accent here? 10. Give the tenses of *πίνειν*, List VII. 11. Account for the accent of *ἔστι*. 18. Is *οὐ* or *μή* the usual word for ‘not’ with an Infin.?

b) *Translate into Greek.*

1. Time conquers and changes all things. 2. Anger compels many men to do evil. 3. Do not keep silence, if you see any persons ill-affected towards the

government. 4. Neither hear nor see what you ought not. 5. We honor those who brave-dangers for their country. 6. I trusted: I was utterly-deceived. 7. You (*pl.*) were deceiving the stranger. 9. Deceive no body.

LESSON XLIV.

Contracted Verbs in εω. Present and Imperf. Act.

351. *Eε* becomes *ει*.

εο becomes *ον*.

ε is thrown away before long vowels and diphthongs.

Thus, *εη* = *η* *εει* = *ει*

εη = *η* *εοι* = *οι*

εω = *ω* *εον* = *ον*

352. Before the Opt. in *οίην* (347), the *ε* will disappear throughout; *ποι-ε-οίην* = *ποι-οίην*.

VOCABULARY 38.

To be dispirited, despair, *ἀδυμέῖν*.

To neglect, *ἀμελεῖν* (with gen.).

To flow away, *ἀπορρέειν*.

To practise, *ἀσκεῖν*.

To want, *δεῖν* (= *έειν*, gen.); *δεῖ*, there is need, it is necessary, one must (with acc. and infin.).

To be unfortunate, *δυστύχεῖν*.

To sell, *πωλεῖν*.

To be fortunate, happy, *εὐτυχεῖν*.

To approve, praise, *ἐπαινεῖν*.

To will, be willing, *θέλειν*, *ἐθέλειν* (velle).

Request, prayer, *εὐχή*, *ης*, *ἡ*.

To take trouble, to work, *πονεῖν* (laborare).

To expect, presume, *προσδοκᾶν*.

To accomplish, *τελεῖν*.

Bundle or mats of reeds, rushes, &c. *ῥίψις*, *ῥίπτ-ός*, *ἡ*.

To do in common with any one, help, assist, *συλλαμβάν-ειν* (with dat.).

To work with any one, help, assist, *συμπονεῖν* (with dat.).

To think, be sensible, *φρονεῖν*.

To confess, to profess, *όμολογεῖν*.

To be a retail trader, *καπηλεύειν*.

<i>Even if, even though, καν (=καὶ ἐάν).</i>	φρονεῖν. To demand (money, &c.) πράττειν.
<i>To be high-minded, proud, μέγα.</i>	εσθαι.

*Exercise 43.*354. a) *Translate into English.*

1. Τιμῶμεν τοὺς ἀγαθούς, ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν.
2. Ὁ πεισθεὶς ἡμῶν τῷ λόγῳ εὔτυχεῖ τε καὶ εἰς χρόνον ἄπαντα εὔτυχοι.
3. Αὐτὴρ πονηρὸς δυστυχεῖ, κὰν εὔτυχῆ.
4. Σιγᾶν μᾶλλον, ἢ λαλεῖν πρέπει.
5. Ὁ τι ἀν ποιῆτε, νομίζετε ὁρᾶν θέον.
6. Φίλος φίλῳ συμπονῶν αὐτῷ πονεῖ.
7. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων [Note 7] ὑπὲρ θεούς.
8. Ο μάλιστα εὔτυχῶν μὴ μέγα φρονείτω.
9. Οὐδέποτ' ἀθῆμεῖν τὸν κακῶς πράττοντα δεῖ, τὰ βελτίω [Note 13] δὲ προσδοκᾶν ἀεί.
10. Τῷ πονοῦντι θεὸς συλλαμβάνει.
11. Δικαιοσύνην ἀσκεῖτε καὶ ἔργῳ καὶ λόγῳ.
12. Απὸ τῆς Νέστορος γλώττης, ὥσπερ μέλι, ὁ λόγος ἀπέρρει.
13. Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ ἐπήνει.
14. Εἴθε, ὡς θεός, τελοίης μοι τὴν εὐχήν.
15. Εἴθε εὔτυχοῖτε, ὡς φίλοι.
16. Θεοῦ θέλοντος, κὰν ἐπὶ ρίπος πλέοις.
17. Οὐκ ἀθυμοῦμεν τοῖς παροῦσι πράγμασιν.
18. Φύσει ὑπάρχει τοῖς ἐθέλουσι πονεῖν καὶ κινδυνεύειν τὰ τῶν ἀμελούντων.
19. Ἔστιν οὖτος ἀμελοῦντες τῶν οἰκείων τῶν ἀλλοτρίων ἐπιμελοῦνται.
20. Τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν ἀσκεῖτε.
21. Τὰ αὐτὰ ἐποίουν, ὅτε φεύγοντες ἐδυστύχουν αὐτοῖς.

^a Neut. of ὅστις (Pdm. 50): printed ὁ τι or ὁ τι, to distinguish it from ὅτι, that. ^b κακῶς πράττειν = to be doing ill; to be unfortunate. ^c δ αὐτός (give the English of it). ^d αὐτός (give the English of it). ^e K. 331. Rem. 4.

b) *Translate into Greek.*

1. Are we not with-reason most angry with³² those who are most able^d (*p*) not to act-unjustly.^e
2. In¹⁹

such things they are poor, but you are rich. 3. Those who bring (*p*) to you kings' garments, or wrought copper or gold, sell them more artfully than those who profess (*p*) to be-retail-traders. 4. I would not praise such persons. 5. Did you not sell (*imperf.*) vegetables? 6. Reason is the remedy for the soul when it is sick (*p*). 7. We think that the man who is fortunate (*p*) is also wise. 8. Honor your parents, love your friends, obey rulers.

^a δυνάμενος.

^e μή is more usual than οὐ with the *infin.*

LESSON XLV.

Contracted Verbs in ὁω. Present and Imperf. Act.

355. *Oe*, *oo*, *oov*, become *ov*.

oη, *oω*, become *ω*.

ογ (subscript), *oeι*, *ooι*, become *οι* (but *oeι* = *ov* in *Infin.*).

356. *Oo* and *oe* are contracted into *ω* (instead of into *ov*), and *όγ* into *φ* (instead of into *οι*), in ρύγώω, ρύγω, *to freeze*, Inf. ρύγων and ρύγονν, Part. Gen. ρύγωντος and ρύγοντος, Subj. ρύγω, Opt. ρύγφην, &c.

357. *On the Imperfect and the Aorist of the Indic.*] The *Imperfect Indicative* answers, not only to *our Imperf.* (with *was —*), but also to *our* (and the *Lat.*) *Perfect*. It then denotes a *continued* or *repeated* action; the *Aorist*, a *single, definite one*, stated without any *intimation* of its lasting.—It may necessarily have a *duration* even of indefinite length, but the tense does not intimate it.

358. *Infin. of the Aorist.*] The *Infinitive of the Aorist* is usually not a *præteritum*, except after *verba*

declarandi et putandi, and in the construction of *acc.* *c. Infin.* with the article : with these exceptions it is usually construed by the English *Present*, but denotes *single, definite actions* : the *Infin.* of the *Present* being used of *continued or repeated ones*.

a) Λέγομαι (*vocum̄αι*) ποιησατ $\left\{ \begin{array}{l} = \text{dico} \text{ (creditor)} \\ = \text{fecisse.} \end{array} \right.$

Bouλομαι (*δύναμαι*) ποιήσατ $\left\{ \begin{array}{l} = \text{volo (possum)} \\ \text{facere.} \end{array} \right.$

b) Τό σε ποιήσαι τοῦτο, tene hoc fecisse!

359. VOCABULARY 39.

To darken, destroy, weaken, blunt,
ἀμαυροῦν (=όειν).

Pit, ὅρυγμα, atos, τό (ὅρύττειν, fodere).

Carelessness, ἀμέλεια, as, ἥ.

Thing woven = snare, πλέγμα, atos, τό.

To live in, reside in, ἐμβιοῦν
(=δειν).

Communion, *intercourse*, *κοινωνία*, *as*, *ἡ*. *Σεία κοινωνία* = *communion with the Deity*.

To trick, entrap, δολοῦν (=όειν).

Desire, striving, & effort, are, in

To set free, ἐλευθεροῦν (=οἱν).
(To raise up again—) to amend

*Intimate, oīkētōs, a, or; also, os,
ov.*

*To raise up again— to amend,
to correct, ἐπανορθοῦν (=όειν).
To think right or fair, to claim*

Neither—nor $\alpha^{\text{v}}\tau\epsilon-\alpha^{\text{v}}\tau\epsilon$

To make equal, ἐξισοῦν (=όειν).

To make equal surveys

To emulaie, ξηρούν (==οειν).
To seek, strive, &c. &c.

To make blind, and Daimon (as a word)

Life, ζωη, ης, η.

To make *utina*, τυφλονι
With difficulty. — > 5

Divine, godlike,

With difficulty, χαλεπώς.

Hunger, λιμός, οὐ, ὁ.

Exercise 44.

360. a) *Translate into English.*

1. Δολούσιν ὃς ἀγρίους πλέγμασι καὶ ὀρύγμασι.
 2. Λέγεται οὖτος ὁ βασιλεὺς τὴν Αἴγυπτον ἐλευθερώσας.
 3. Καὶ σε βουλοίμην ἂν ἀποφήνασθαι τὴν

γνώμην. 4. Οἱ Λακεδαιμόνιοι ἡλευθέρουν τοὺς "Ελληνας. 5. Ἐπεὶ ἡ σάλπιγξ ἐφθέγξατο καὶ ἐπαιάνιζον οἱ "Ελληνες, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον. 6. Αἱ φιλίαι τὰ ἔθη ζητοῦσι συνεξομοιοῦν. 7. Χαλεπῶς ἀν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἐξισοίης τοὺς ἐπαίνους. 8. Ζήλου, ὥ παῦ, τοὺς ἐσθλοὺς καὶ σώφρονας ἄνδρας. 9. Ἡ τύχη πολλοὺς κακῶς πράττοντας ὄρθοι. 10. Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. 11. Αἱ περί τι σφοδραὶ ὄρέξεις τυφλοῦσιν εἰς τὰ ἄλλα τὴν ψυχήν. 12. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. 13. Χρυσός ἐστιν ὁ δουλῶν θνητῶν φρένας. 14. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. 15. Οἱ νεανίαι τὴν σοφίαν ζηλοῖεν. 16. Οἱ πολέμιοι ἐπλησίαζον, ἵνα τοὺς αἰχμαλώτους ἐλευθεροῖεν.

b) *Translate into Greek.*

1. Strangers were not allowed to live-in Sparta.
2. The Ephori are empowered to punish whomsoever they please (297).
3. The Ephori were empowered to punish whomsoever they pleased.
4. Idleness destroys the excellence of natural-disposition, but instruction corrects its badness.
5. Emulate the good man and the sober-minded one.
6. Do not tell^a even^b to your most intimate friend what you wish to be concealed.
7. It is right to give (*παρέχειν*) to others whatever (*say*: as many things as⁵⁶) you expect to receive^c from them.
8. What is sudden and unexpected (*say*: the sudden and unexpected) enslaves the spirit.

^a δηλοῦν = ostendere.

^b K. 318. 6.

^c λαβεῖν, Inf.

Aor. 2. from λαμβάνω. See Irr. Verbs, List IV.

LESSON XLVI.

*Verbs in *aw.* Pass. and Mid. Aorist Infin.*

361. VOCABULARY 40.

To accuse of, charge with, αἰτιᾶσθαι (=άεσθαι); τινά τι (as here) is rare, except in case of neut. pron. Also with ὅτι = to blame—because.

Introduction, commencement, ἐσήγησις, εως, ἥ.

At once, ἤδη.

Better, λἀψων (=λωτῶν). Note 13.

To proclaim, κηρύττειν.

To hear, listen to, ἀκροῦσθαι (=άεσθαι) with gen.

To devise, contrive, μηχανᾶσθαι (=άεσθαι).

Not befitting, disgraceful, ἀεικῆς; ἔστι.

One running through the whole day, a courier, ἡμεροδρόμος, οὐ, δέ (ἡμέρα, δραμέν, to run). To endeavor, to try, πειρᾶσθαι (=άεσθαι).

The buying of a horse, ἵππωνεία, ας, ἥ (ἵππος, ὕπεισθαι, to buy).

To be raised-in-price (of corn), to be rising, ἐπιτιμᾶσθαι.

To give over, λήγειν (used with the participle).

To acquire, κτᾶσθαι (=άεσθαι). Perf. κέκτημα (I have acquired=) I possess.

Sandal, shoe, ὑπόδημα, ατος, τό.

To use, employ, χρῆσθαι (=άεσθαι).

362. For the meaning of the *Aor. Infin.* cf. 358: and for that of the *Aor. Opt.* and the construction of clauses introduced by *ὅτι*, *ώς*, cf. 318, 319.

1. *He says, that he has done it,*

λέγει, ὅτι ἐποίησε (or φησὶ ποιῆσαι)

He said, that he had done it,

*εἶπεν } ὅτι ποιήσειεν
(ἔλεξεν) } ὅτι ἐποίησεν.
ἔφη ποιῆσαι.*

2. { *βούλεται κλέψαι (τι) = vult furari (aliquid).*
φησὶ κλέψαι (τι) = dicit se (aliquid) furatum esse.

3. *Ὥανυμαστὸν τὸ πεισθῆναι τινας, ὡς —, it is strange that some persons should have been persuaded that —, &c.*

An infinitive or participle dependent on a *præteritum*, is considered as a *præteritum*.

Exercise 45.

363. a) Translate into English.

1. Οἱ Λακεδαιμόνιοι ἡτιῶντο αὐτοὺς τήν τε ἐσήγησιν τοῦ παντός, καὶ ἔφασαν^a αὐτοὺς ἥδη ἀδικεῖν, ὅτι οὐ δέχονται^b τὰς Ἀθηναίων σπονδάς. 2. Σωκράτης ἀκούσας ἡτιάτο αὐτόν, ὅτι οὐ τοῦτο πρώτον ἡρώτα,^c πότερον λῷον εἴη αὐτῷ πορεύεσθαι ἢ μένειν. 3. Ἐπεὶ ταῦτα ἐκηρύχθη, ἔγνωσαν^d οἱ στρατιῶται ὅτι κενὸς ὁ φόβος εἴη.^e 4. Κῦρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἔλεγεν ὅτι ἡ ὄδὸς ἔσοιτο πρὸς βασιλέα μέγανεis Baβυλῶνα. 5. Όμοιώς ἀμφοῖν ἀκροάσασθαι δεῖ. 6. Ἔλεγεν ὅτι ὁμοίως ἀμφοῖν ἀκροάσασθαι δέοι (or δεῖ). 7. Εὔνους^f λόγος λύπην ἴαται. 8. Περικλῆς ὑπὸ τῶν Ἀθηναίων ἡγαπᾶτο καὶ ἐτιμᾶτο. 9. Οἱ ἡμεροδρόμοι οὐκ ἔχρωντο ὑποδήμασιν ἐν ταῖς ὄδοις. 10. Οὐκ ἀεικές, εάν τις ὑπὸ ἔχθρων ἐξαπατᾶται [Note 7]. 11. Εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ὡφέλει· εἴτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὖ ποιεῖν.

^a Pdm. 69.

^b or δέχοιντο.

^c or ἐρωτήσειε. Ob-

serve the Imperf.

^d Pdm. 63.

^e or ἔστι, or (less

commonly) ἦν.

^f εὔνους (explain its accent).

b) Translate into Greek.

1. Those who confer-benefits (*p*) never cease to be loved (*say*: continue^g being loved). 2. We do not obtain our friends by being treated^h well, but by treatingⁱ them well. 3. We will first write how^k a man may be least deceived in buying-a-horse. 4. We see the corn raised-in-price in the Piræus. 5. (Why

have not you declared =) declare at once your opinion about what is now asked (*p*). 6. They will not give-over devising and preparing all manner of contrivances, until¹ you are willingly deceived. 7. You the injured || party do not at all accuse him, but are blaming some of yourselves. 8. These persons are devising and preparing the death of their neighbors (*say*: death to their neighbors).

ε διατελεῖν. ^h Say suffering (*πάσχοντες*), i. e. being the recipients. ⁱ εῦ δρᾶν, c. acc. ^k ὡς ἀν (= quomodo si ita forte sit, c. subj.). ^l ἔως ἀν (c. subj.).

LESSON XLVII.

Verbs in εω. Pass. and Mid.

364. VOCABULARY 41.

To be ashamed before any one, reverence, esteem, αἰδεῖσθαι (=έεσθαι), with acc.

To distrust, ἀπιστεῖν (=έειν), with dat. ἀπιστεῖσθαι, to be disbelieved.

To want, δεῖσθαι (with gen.).

The year, ἔτος, εος, τό.

Strong, powerful, ἴσχυρός, ἀ, ὁν.

To break into (lit. to dig through), διορύττειν.

To despise, καταφρονεῖν (with gen.). καταφρονεῖσθαι, to be despised.

Talkative, λάλος, ον.

To hate, μίσεῖν (=έειν).

To move, κινεῖν. Mid. to move oneself, to move (intrans.).

To hum, βομβεῖν (=έειν).

As, in order that, ὅπως (subj. after a principal tense; opt. after a historical tense; after verbs of care, endeavor, &c., indic. fut.

Near, πλήσιος, a, ον. Οἱ πλήσιον (adv.), those near, our fellow-men.

To besiege, πολιορκεῖν.

Having undivided wings, ὀλόπτερος, ον: τὰ ὀλόπτ.=insects whose wings are undivided.

To frighten, φοβεῖν (=έειν). Mid. to be frightened, to fear.

Exercise 46.

365. a) *Translate into English.*

1. "Οτε πλούσιος ἦν, ἐφοβούμην μή τίς μου τὴν οἰκίαν διορύξας καὶ τὰ χρήματα λάβοι καὶ αὐτόν τί με κακὸν ἐργάσαιτο. 2. Οἷς αἴσθησις ὑπάρχει, καὶ τὸ λυπεῖσθαι καὶ χαίρειν. 3. Παντὶ τῷ πεφυκότι κινεῖσθαι μὴ δυναμένῳ δ' ἀεὶ καὶ συνεχῶς κινεῖσθαι μεδ' ἡδονῆς ἀναγκαῖον εἶναι καὶ ὡφέλιμον τὴν ἀνάπαυσιν. 4. Βομβοῦντα φαίνεται τὰ δλόπτερα, ὅταν κινήται. 5. Αἴδον τοὺς θεούς. 6. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἔταιρον. 7. Φιλοῦντες φιλοῦνται, μισοῦντες μισοῦνται. 8. Τὸν ἴσχυρὸν δεῖ πρᾶον εἶναι, ὅπως οἱ πλησίον αἰδῶνται μᾶλλον, ἢ φοβῶνται. 9. Αἰδεῖσθαι δεῖ φίλους. 10. Ἀπιστοῦνται οἱ λάλοι, κἄν ἀληθεύωσιν. 11. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. 12. Ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου.

b) *Translate into Greek.*

1. Do not only praise the good, but also imitate them. 2. In Thymbrium there was a fountain called that^a of Midas. 3. Cyrus did not suffer^b the evildoers and unjust to laugh-at^c him, but punished them (= used to punish: *imperf.*) all most-unspareingly. 4. That which is held-in-estimation at any time^c is practised. 5. Some^c persons move whilst they are asleep (*p.*), and do many waking^c actions. 6. We who were then delighted (*p.*) are now grieved. 7. Troy was besieged ten years (*acc.*) by the Greeks. 8. The citizens feared lest the city should be besieged. 9. Let nobody fear death.

^a Say: 'the.' ^b ἐᾶν = ἐά-ειν, sincere, takes for its augment after the ε: *imperf.* ελων, &c. ^c ἀεὶ (= *semper*).

LESSON XLVIII.

Contracted Verbs in óω. Pass. and Mid.

366. VOCABULARY 42.

<i>Strength, ἀλκή, ἥσ, ἥ.</i>	<i>To part, divide, μερίζ-ειν.</i>
<i>To make proud, γαυροῦν (=όειν).</i>	<i>Flesh, σάρξ, σαρκός, ἥ.</i>
<i>Mid. to be proud of, exult in (acc. or with ἐπί and dat.).</i>	<i>Haughty, proud, ὑπερήφανος, ον.</i>
<i>To oppose, resist, thwart, ἐναρ- τιοῦσθαι (with dat.).</i>	<i>To bring low, to humble, ταπει- νοῦν.</i>
<i>To obscure utterly, to blot out, annihilate, ἔξαμαυροῦν.</i>	<i>To worst, subdue, subjugate, χει- ροῦσθαι.</i>
<i>Custom, manner, character, ἡδος, εος (ous) τό.</i>	<i>To convert into blood, ἔξαιμα- τοῦν.</i>
	<i>To punish, ζημιοῦν.</i>

Exercise 47.

367. a) Translate into English.

1. Οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρα χώρα κακῶ-
ται. 2. Δουλούμεθα τῇ σαρκὶ καὶ τοῖς πάθεσιν. 3.
Τπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. 4. Ἡ φιλία
εἰς πολλοὺς μεριζομένη ἔξαμαυροῦται. 5. Τοὺς φίλους
ἔλευθερώμεν, τοὺς δὲ ἔχθροὺς χειρώμεθα. 6. Μὴ γαυροῦ
σοφίᾳ, μήτ' ἀλκῇ, μήτε πλούτῳ. 7. Τὸ ἥδος μάλιστα ἐκ
τῶν ἔργων δηλοῦται. 8. Ὁ ὑπερήφανος ταπεινοῖτο.
9. Οὐ καλόν ἐστι, ἐπὶ τῇ σοφίᾳ γαυροῦσθαι. 10. Οἱ
τοῖς ἀγαθοῖς ἐναντιούμενοι ἄξιοι εἰσὶ ζημιοῦσθαι. 11. Οἱ
στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. 12. Πάντες
κακοὶ ζημιοῦντο.

b) Translate into Greek.

1. The Greeks are enslaving themselves.^a 2. How would a man be less punished by the state, or how would he be more honored than if he were to obey (*εἰ* with Opt. Pres.) the laws? 3. This man is doing what he pleases, and enslaving the cities of the Greeks.

4. The secreted-essence^b of the food is changed (*p*) and converted-into-blood. 5. Alas! we are enslaving ourselves. 6. They said,^c that the citizens had enslaved themselves.

^a *Oneself, themselves.* As *ipse* in Latin is often prefixed to *sibi, se,* so *αὐτός*, in Greek, to *ἐαυτ-ῷ, -όν, -όντος*: *αὐτ-ῷ, -όν, -όντος*. ^b *ἀνα-*
δυμίασις, ḡ, properly, *a vapor rising, an exhalation*: probably considered here as a *subtle essence extracted from the solid food.* ^c *ἔλέγον.*

Λέγω takes mostly *δτι*: *φημί* mostly *acc. c. infin.*

LESSON XLIX.

Tempora Secunda. Second Aorist.

368. The *Second Aorist* is an Aorist formed from the *short root* (235) by augmenting it, and adding the following terminations:

<i>Act.</i>	<i>Mid.</i>	<i>Pass.</i>
<i>ον</i>	<i>όμην</i>	<i>ην</i>

(*ον, ομην* being conjugated like the *Imperfects* with those terminations; *ην* like the *First Aor. Pass.*).

369. Comparatively few, and those mostly *primitive* (many of them *irregular*) verbs, form the *Second Aorist*. It is not formed from any with the derivative endings *άω, ἐω, ὄω, εύω, αίνω, ὕνω, ἀζώ*: hardly from verbs whose true characteristic is a *t-sound*; nor when such an Aorist would be *identical in form* with the Imperfect (whether distinguished from it by quantity or not). Thus not *ἔγραφον*; but the pass. *ἔγραφην* is formed.

370. Very few verbs have both a *First Aorist* (as we must henceforth call it) and a *Second Aorist* in the *Active* and *Middle*. The co-existence of the two forms is less uncommon in the *Passive*. *Τρέπω* is the only verb that has *all* the possible Aorists.

371. Besides the changes given (in 235) as the necessary steps for obtaining the short root (*η* and *α* into *α*; *ει, ι* into *ι*: *ευ* into *υ*), the *ε* of *monosyllable*

roots is always changed into *a* for *liquid* verbs, and sometimes for *mute* verbs.

EXAMPLES.

	ACT.	MID.	PASS.
βάλλω (<i>cast</i>)	ἔβαλον	ἔβαλόμην	
τρέπω (<i>turn</i>)		ἔτραπόμην	ἔτραπην
φεύγω (<i>fly</i>)	ἔφυγον		
τριβώ (<i>rub</i>)			ἔτριβην
κλέπτω (<i>steal</i>)			ἔκλαπην
τέμνω (<i>cut</i>)	ἔτεμον*		
χαίρω (<i>rejoice</i>)			ἔχαρην
πλέκω (<i>weave</i>)			ἔπλακην
λείπω (<i>leave</i>)	ἔλιπον	[ἔλιπόμην]	[ἔλιπην]

372. The following are very common Second Aorists from *irregular* verbs.

EXAMPLES.

	ACT.	MID.
λαμβάνω (<i>ληθ-</i>) (<i>capiō</i>)	ἔλαβον	ἔλαβόμην
λανθάνω (<i>ληθ-</i>) (<i>lateo</i>)	ἔλασον	ἔλασόμην
μανθάνω (<i>μηθ-</i>) (<i>disco</i>)	ἔμασον	.
τυγχάνω, (<i>chance ; hit</i>)	ἔτυχον	
πυνθάνομαι (<i>πευθ-</i>) (<i>inquire, learn by inquiry</i>)		ἐπυνθόμην
δάκνω (<i>bite</i>)	ἔδακον	
κάμνω (<i>laboro</i>)	ἔκαμον	

Λανθάνω ποιῶν τι = *I do it unconsciously* (to myself) or *without being observed* (by others).

373. Some Second Aorists have *not* the short penult. Two such, of very frequent use, are ἥλθον, *veni*, and εὑρον, *inveni* (see ἔρχομαι, List VII: εὐρίσκω, List V). Εἶλον (*ἔλε*, &c.) is Aor. 2. from obsolete root ἐλ-, used to supply the wanting tense of αἱρέω (List VII). ἄμαρτάνω, ἄμαρτον (List III).

* Observe the ε: it has ἔτεμον once in Thuc.,; the only instance in Attic prose before Aristot. (Kr.)

374. **Τρέψασθαι** = *in fugam convertere* (e. g. *hostes*) : **τραπέσθαι** = *se convertere (to turn oneself; to go)*.

375. The Moods of Aor. 2. for the *Active* and *Mid.* have the same terminations as the Present Act. and Mid. ; those for Aor. 2. *Pass.* the same as for Aor. 1. *Pass.*

But

- a) Infin. Aor. 2. *Act.* is *perispomenon* : **εἰν.**
- b) Partcp. Aor. 2. *Act.* is *oxytone* : **ών, οῦσα, όν** (*όντος, &c.*).
- c) Imperat. Aor. 2. *Mid.* is *perispomenon* : **οῦ.**
- d) Infin. Aor. 2. *Mid.* is *paroxytone* : **έσθαι.**

376. Remember that when you find a participle in **ών, όν, oxytone** (or in **όντος, όντι, όντα, &c.** *paroxytone*), you may conclude it is the participle of a Second Aor.

377. The Subj., Infin., and Partcp. of Aor. 2. Pass. are (as in Aor. 1. Pass.) **ω** (*perispomenon*), **ῆναι** (*pro-perispomenon*), **εἰς** (*cum acuto*).

ἔλαβον	λαβέ*	λάβω	λάβοιμι	λαβεῖν	λαβών
ἔλαβόμην	λαβοῦ	λάβωμαι	λαβοίμην	λαβέσθαι	λαβόμενος
ἔγραφον	γράφητι	γραφῶ	γραφείην	γραφήναι	γραφείς.

378. VOCABULARY 43.

To aim at, **στοχάζ-εσθαι** (with gen.).

To chance, to hit (gen.) **τυγχάνειν** : hence, to obtain, attain to. **τυγχάνω ποιῶν τι** = *I happen or chance to be doing it* : often but little stronger than *I am doing it*, especially **τυγχάνω ὥν.**

To miss (a mark, gen.), to err, sin, **ἀμαρτάνειν** : aor. 2. **ἴμαρτον.**

To light upon, meet (with), **ἐντυγχάνειν** (with dat.).

Defiled, impure, vile (of persons), **μιαρός, ἄ, όν.**

To make drunk, **καταμεθύσκειν.** Fut. **καταμεθύσω.**

To take up, **ἀναρεῖν** (aor. 2. **ἀνεῖλον**, List VII).

To grow weary, **ἀποκάμνειν** (aor. 2. **ἀπέκαμον**) : aor. (in moods) to be wearied, tired, &c. (used with partic.).

* **εἰπέ**, **εὑρέ**, **ἔλθέ**, and in Attic **λαβέ**, **ἴδε**, are *oxytone* : but in their compound forms the accent is thrown back : **ἔξελθε** · **ἀπόλαβε**.

To fling into, ἐμβάλλ-ειν.

By night, νύκτωρ (noctu).

*To cut the throat (of any body),
ἀποσφάττ-ειν.*

Book, βιβλίον, ου, τό.

*A windfall, lucky discovery, ἐρ-
μαιον, ου, τό (supposed to be
sent by Hermes).*

ἀμαρτάνω, ἀμαρτήσομαι, &c. Aor. 2. ἡμαρτον, List III.

Exercise 48.

379. a) Translate into English.

1. *Nῦν δὴ ἄμεινον ἀν μάθοις ὁ ἀρτὶ ἡρώτων.*
2. "Οταν ὅπλοις δέη^a πρὸς ὅπλα χρῆσθαι, διαφέρει πάμπολυ ὁ μαθὼν τοῦ μὴ μαθόντος. 3. "Αλλον στοχαζόμενος ἔτυχε τούτου. 4. Ἡσίδος ὁ ποιητὴς λέγεται ὑπὸ τῶν ταύτη^b ἀποθανεῖν. 5. Τῶν ἀποθανόντων τὰ ὀστᾶ ἀνελόντες ἔξεβαλον. 6. Πόθεν τοῦτο τὸ ἔρμαιον εὑρέτην; 7. Σύ μοι, ὡς ξένε, μηδαμῶς ἀποκάμης χαριζόμενος.^c 8. Ταῦτα ἀκούων σφόδρα ἔχάρην. 9. Ο μιαρὸς οὗτος καταμεθύσας τὸν ξένον, ἐμβαλὼν εἰς ἄμαξαν, νύκτωρ ἔξαγαγὼν^d ἀπέσφαξε, καὶ ταῦτα ἀδικήσας ἔλαθεν ἑαυτὸν ἀθλιώτατος γενόμενος. 10. Σχεδόν τί μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν. 11. Τίς γὰρ ἂν ποτε ῥήτωρ ἐνεθυμήθη ἢ νομοθέτης ἥλπισεν ἀμαρτήσεσθαι τινα τῶν πολιτῶν τοσαύτην ἄμαρτίαν;^e 12. Ω Εὐκλειδῆ, εἰ μειρακίω τινὶ ἐνέτυχες ἀξίω λόγου, ἥδεως ἀν πυθοίμην. 13. Παῖς λαβὲ τὸ βιβλίον καὶ λέγε.^f 14. Οὐκ ἔχω ὅποι τράπωμαι.^g

^a δεῖ, oportet: Subj. δέη, δέοι, δεῖν, δέον: Fut. δεήσει—δεήσοι.

^b οἱ ταύτῃ = the men here, the people of this neighborhood. ^c How are μή and its compounds used in prohibitions? (K. 318. 3.) ἀπέκαμον ποιῶν τι = I am wearied (or tired) of doing it. (K. 310. 4.)

^d A Second Aorist Participle (with what is called the Attic reduplication) from ἔξ-άγω. Aor. 2. ἔξ-ήγαγον. ^e ἀμαρτάνειν ἄμαρτίαν (to sin a sin =) to commit a sin, K. 278.

^f Observe λαβέ, single completed action (Aor.); λέγε, continued one (Pres.).

^g = non habeo quo me vertam.

b) *Translate into Greek.*

1. The ambassadors of the Thebans did not receive these things.
2. The money slipt-away without his knowing it.^h
3. It is a very great thing, to attain-to preservation.
4. If you (*pl.*) had done this, not one of you all would have attained-to safety.ⁱ
5. Let him pay what he has stolen (*p*) twice over.^k
6. Did you not fling the corpse into a cart?
7. This at least is not an easy thing, to hit that mark.
8. The boy, like some mad dog, bit his companions.
9. Whence did you learn so accurately what was done (*p*) by them?
10. I should like to learn Geometry.
11. He is said to have missed the mark.

^h Any thing slips away from any body without his knowing it, *λανθάνει τινά τι διαρρένει* (neut. partcp.), from Aor. 2. δι-ερρένη (from δια-ρρέειν). Pdm. 63. ⁱ K. 260. 2. ^k To pay any thing twice over, or restore it twofold, *ἐκτίνειν τι διπλάσιον*.

LESSON L.

Second Perfect.

380. The *Second Perfect* and *Pluperfect* are formed from the *short root*; their terminations are *a*, *ειν* (the change for the other persons, and the rules for *augment* and *reduplication*, being the same as for the First Perf. and Pluperf.).—πέ-φενγ-*a* (*φεύγω*).

381. These tenses change the short *a*, *ε*, *ι* of the root into *η*, *ο*, *οι* respectively: Θάλλ-*ω* (Θαλ-), τέθηλα: φαίνω (φαν-), πέφηνα: φθείρ-*ω* (φθερ-), ἔφθορα: λείπ-*ω* (λιπ-), λέλοιπα.

382. For roots which have *ει* in the Present, *liquid* roots have *ο* in Perf. 2 (because their short root has *ε*);

mute-roots *oi* (because their short root has *i*): φθείρω, κτείνω, ἔφθορα, ἔκτονα; λείπω, πείθω, λέλοιπα, πέποιθα.

383. Long *a* remains unchanged in πέπρᾶγα (*πράστω*) and κέκραγα (*κράζω*).

384. The partiality of the Perf. 2. for the *o*-sounds is shown in the irregular Perfects οἶδα (novi), *I know* (Pdm. 70); ξοικα, *I resemble, or am like* (εἰκω); ἔρρωγα, *I am torn* (ρήγνυμι, List IX); εἴωθα (solitus sum), *I am accustomed or wont* (ἔδω).

385. From verbs that have a *causative* meaning (i. e. that signify to *cause* to do any thing), the Perf. 2. has usually the *immediative* meaning (i. e. the meaning of *being caused to do*), which is an *intransitive* meaning: hence many of them have the meaning of a *new Present* (e. g. those in the last rule) with an (*immediative*) intransitive meaning. Thus πήγνυμι, *I fix* (i. e. *cause* a thing to remain unmoved): πέπηγα, *I am fixed* (i. e. *am caused to remain unmoved*).—It is in this way that some Second Perfects *appear* to belong to the Middle Voice, since the (*causative*) Perf. Act. is not in use, but the Middle (in an *immediate* sense) is: thus γίγνομαι = fio; Perf. 2. γέγονα (= I have been caused to exist), *I do exist, I am* (also as Perf. to εἰμί: κακὰ γέγονε, καὶ ἔστι, καὶ ἔσται): μαίνομαι, *I am becoming mad*; μέμηνα (I have been rendered mad =) *I am mad* (the verb μαίνω, *insanum facio*, being obsolete).

386. *Futurum Atticum.*] When *σω* is preceded by a short vowel, the *σ* of *Fut. Act.* and *Mid.* is sometimes left out in the Attic dialect, and the two vowels contracted, so that the terminations become ω, οῦμαι: τελέω, *Attic Future* τελῶ; *Mid.* τελοῦμαι.

From verbs in ἔω, ἀξω (Fut. ἔσω, ἀσω) this Fut. occurs often (not always) only in καλέω, τελέω, βιβάζω. In Mid. μαχοῦμαι (from μάχομαι). Ἐλῶ, ἄσ, ἄ (= ἐλάσω, from ἐλαύνω) is also the usual form: and σκεδῶ, ἄσ, ἄ, &c. (= σκεδάσω, from σκεδάννυμ, List X), probably the *only* Attic form.

387. When the short vowel is *i*, the two vowels are not capable of contraction; but the *ω* is circumflexed, and conjugated *as if* a contraction had taken place. Thus (*νομίσω*), *νομιῶ*, *εῖς*, &c.

τελέσω—τελῶ, τελεῖς.
νομίσω—νομιῶ, νομιεῖς, { εῖ | οῦμεν, εῖτε, οῦσι(ν). | εῖτον, εῖτον
βιβάσω—βιβῶ, βιβᾶς, βιβᾶ | ωμεν, ἀτε, ωσι(ν). | ἀτον, ἀτον

So in the *Mid.* κομίζω, κομίσομαι, *Att.* *Fut.* κομιοῦμαι, εῖ, εῖται, &c.

This form of the *Fut.* never occurs in the *Optative*: e. g. τελῶ, τελεῖν, τελῶν: but *Opt.* τελέσοιμι (*K.*).

388. VOCABULARY 44.

To speak with frankness, παρρησίαζει-εσθαι. καλῶς παρρό. *to speak with an honorable frankness.*

To spoil, to corrupt, to destroy, διαφεύγειρ-ειν.

To contend for a prize, ἀγωνίζει-εσθαι.

To burn (up), καταφλέγ-ειν.

To trade for profit, to make money by trade, χρηματίζει-εσθαι.

(*To write upon* ==) *to inscribe, to entitle*, ἐπιγράφ-ειν.

To throw beyond == *to exceed, surpass*, ὑπερβάλλει-εσθαι.

Renown, reputation, εὐκλεια, ας, ἥ.
Pugilist, boxer, πύκτης, ον, δ.

To knock to pieces, to batter, συγκόπτειν.

To awaken, i. e. cause to wake, ἐγείρειν: ἐγρήγορα = *I am awake* (an irreg. Perf. 2).

To quit, to desert, ἀπολείπειν.

To leave behind, καταλείπειν.

Suggestion, ὑποθήκη, ης, ἥ.

To break, ἀγνύμι (List IX).

To break (of bones, &c.), κατάγνυμι.

Wrist, καρπός, οῦ, δ.

Exercise 49.

389. a) *Translate into English.*

1. Καλῶς ἐπαρρήσιάσατο ὁ Σόλων πρὸς Κροῖσον ὥπ' εὐτυχίας διεφθορότα, τὸ τέλος ὄρᾶν κελεύων. 2. Ὁνήτωρ βιβλίον ἔξεδωκεν^a ἐπιγραφόμενον. 'Εἰ χρηματεῖται ὁ σοφός? 3. Οἱ πύκται τὰ ὡτα συγκεκομμένα εἶχον καὶ ἑαγότα.^b 4. Ἀριστοτέλης τὴν ἐλπίδα ἐγρηγορότος εἶπεν ἐνύπνιον. 5. Αἰδὼς καὶ Νέμεσις τὸν ἀνθρώπινον βίον ἀπολελοίπασιν. 6. Ξένφ σιγῇν κρείττον^c ἢ κεκραγέναι. 7. Νομιοῦμεν δόμοίως ἀσεβεὺς τούς τε τὰ ψευδῆ λέγοντας περὶ τῶν θεῶν καὶ τοὺς πιστεύοντας αὐτοῖς. 8. Τῶν ποιητῶν τινες ὑποδήκασ ὡς χρὴ ζῆν ἡμῖν καταλελοίπασιν. 9. Λέγεται πεπομφέναι Κροῖσον εἰς Λακεδαίμονα περὶ συμμαχίας. 10. Μὴ νομίζετε τῷ Φιλίππῳ τὰ πράγματα πεπηγέναι ἀδάνατα. 11. Σωκράτης, στρέψαντος Ἀντισθένους τὸ διερρώγος^d τοῦ τρίβωνος εἰς τούμφανές,^e 'Ορῶ σου, ἔφη, διὰ τοῦ τρίβωνος τὴν κενοδοξίαν.

^a Aor. 1. of ἐκ-δίδωμι, *to put forth; to publish.* ^b Perf. 2. of ἔγνυμι, List IX. ^c Note 13. ^d δι-έρρωγα, Perf. 2. of διαρρήγνυμι. τὸ διερρώγος = *the torn part.* ῥήγνυμι, List IX. ^e = εἰς τὸ ἐμφανές (*lit. to the visible =*) *so as to let it be seen.*

b) *Translate into Greek.*

1. It is a benefit from the gods, that some alliance has appeared for us. || 2. They say^f that the general himself fled. 3. They said^f that the general himself had fled. 4. The boxer has his wrist broken. 5. Is the boy asleep or awake? 6. You are more like ^oa man asleep than ^oone awake. 7. You will not rightly deem that your ^oprosperous affairs are fixed for you immutably (*say:* ‘^oas immortal’).

^f Use λέγω (ὡς or ὅτι).

LESSON LI.

Comparative and Superlative.

390. The *comparative* and *superlative* (1) from *ος* are ὁτερος, ὁτατος, or, if the preceding syllable is *short*, ὡτερος, ὡτατος [but here a *muta cum liquidâ* is considered to lengthen the syllable: σφοδρός, σφοδρότερος, σφοδρότατος].—(2) from *ης*, ἐστερος, ἐστατος [*σαφῆς*, *σαφέστερος*, &c.]—(3) from *υς*, ύτερος, ύτατος [*γλυκύς*, *γλυκ-ύτερος*, &c.]—(4) from *ων*, ον-έστερος, ον-έστατος (*εὐδαιμων*, Gen. *εὐδαιμον-ος*, *εὐδαιμ-ον-έστερος*, &c.).

391. A few in *υς*, *ρός*, have *ιων*, *ιστος*. The *ιων* has neut. *ιον* (G. *ιονος*, &c.), and the *ι* is long in Attic Greek.—The only *regular* adjectives that take this form in Attic prose are *ήδυς*, *ταχύς*, *αισχρός*, *ἐχθρός* (those in *ρος* lose the *ρ*, *αισχίων*, &c.).

For *ταχίων*, *τάχιον*, the Attics said *Ὥάσσων*, *Ὥάσσον*, later *Ὥάττων*, *Ὥάττον*.

(Eng.) Too wise to be deceived.

(Greek.) Wiser than *so-as* (ἢ ὥστε) to be deceived.

392. VOCABULARY 45.

Spiritless, faint-hearted, ἄπυμος, ον.

Soft, μαλακός, ἡ, ον.

Mischievous, κακούργος, ον.

Impetuous, προπετής, ἐσ (πρόπετ-, short root of πίπτω = πιπέτ-ω, cado).

Thoughtful, φροντιστικός, ἡ, ον.

Spirited, courageous, θυμώδης, ος.

Savage, ἄγριος, α, ον.

Plotting, treacherous, ἐπίβουλος, ον.

Compassionate, ἐλεήμων, -ονος.

Tearful, ἀριδακρυς, υ.

Envious, φθονερός, ἀ, ον.

Dissatisfied repining, μεμψίμοιρος, ον.

Bitter, πικρός, ἀ, ον.

Abusive, φιλολοίδορος, ον.

Disposed to strike, quarrelsome, πληκτικός, ἡ, ον.

Desponding, δύσελπις, ιδος.

Shameless, ἀναιδής, ος.

Easily deceived, εὐαπάτητος, ον.

Having a retentive memory, μνημονικός, ἡ, ον.

Sleepless, ἄγρυπνος, ον.

Timid, ὀκνηρός, ἀ, ον.

<i>Inmovable, not easily moved,</i>	<i>Panther, πάρδαλις, εως, ἥ.</i>
ἀκίνητος, ον.	Male, ἄρρεν, ἄρρεν.
<i>Ready or able to help, βοηθητικός,</i>	<i>Female, θῆλυς, εια, υ.</i>
ἥ, όν.	<i>Desponding, down-hearted, δύσ-</i>
<i>Bear, ἄρκτος, ον, ἥ.</i>	<i>θῦμος, ον.</i>

*Exercise 50.*393. a) *Translate into English.*

1. Ἀθυμότερα τὰ θήλεα πάντα τῶν ἄρρένων πλὴν ἄρκτου καὶ παρδάλεως· τούτων δὲ ἡ θήλεια δοκεῖ εἶναι ἀνδρειότερα· ἐν δὲ τοῖς ἄλλοις γένεσι τὰ θήλεα μαλακώτερα καὶ κακουργότερα καὶ ἥπτον ἀπλᾶ καὶ προπετέστερα καὶ περὶ τὴν τῶν τέκνων τροφὴν φροντιστικώτερα, τὰ δ' ἄρρενα τάναντία.^a Θυμωδέστερα γὰρ καὶ ἀγριώτερα καὶ ἀπλούστερα καὶ ἥπτον^b ἐπίβουλα. 2. Γυνὴ ἀνδρὸς ἐλεημονέστερον καὶ ἀρίδακρυ μᾶλλον, ἔτι δὲ φθονερώτερόν τε καὶ μεμψιμοιρότερον καὶ φιλολοιδορον μᾶλλον καὶ πληκτικώτερον, ἔτι δὲ καὶ δύσθυμον μᾶλλον τὸ θῆλυ τοῦ ἄρρενος καὶ δύσελπι καὶ ἀναιδέστερον καὶ ψευδέστερον· εὐαπατητότερον δὲ καὶ μνημονικώτερον· ἔτι δὲ ἀγρυπνότερον καὶ ὀκνηρότερον καὶ ὅλως ἀκινητότερον τὸ θῆλυ τοῦ ἄρρενος, καὶ τροφῆς ἐλάττονός^b ἐστιν· βοηθητικώτερον δὲ ὥσπερ ἐλέχθη, καὶ ἀνδρειότερον τὸ ἄρρεν τοῦ θήλεος ἐστιν (*Aristot.*). 3. Ο βαθύτατος ὑπνος ἥδιστος ἐστιν. 4. Οὐδὲν θάττόν ἐστι τῆς ἥβης.

^a = τὰ ἐναντία, sc. ἐστί, are the opposite ^oof all this.

^b Note 13.

b) *Translate into Greek.*

1. Nothing is more bitter than compulsion. 2. He asked if the son were braver than his father. 3. Is the son wiser than his father?—[No. K. 344. 5.]
4. The man is more shameless than brave. 5. This woman is very envious and dissatisfied. 6. I hate abusive ^o persons. 7. The soldier is too brave to

fear death. 8. The man has a most immovable nature. 9. Friendship is the most delightful of all things. 10. Nothing is more disgraceful than to have one thing in one's mind and to utter another.^c

^c Say: *other things—but others*; ἄλλα μὲν—ἄλλα δέ.

LESSON LII.

Verbs in μι. Τιθημι.

394. VOCABULARY 46.

I place, I appoint, I hold or set down (as); I make, render; I enact, appoint, &c. (laws), τίθημι.

I put up, offer, ἀντιθημι.

I dispose (a person), διατίθημι.

I put in, instil, ἐντίθημι.

I put down, I lay (down) upon, κατατίθημι.

I change, alter, μετατίθημι.

I put or set round, περιτίθημι.

I add, προστίθημι.

I put before, lay out (for view), set out for display, προτίθημι.

Citadel, ἀκρόπολις, εως, ἡ.

Lioness, λέαινα, ης, ἡ.

Another's, of others, ἀλλότριος, α, ον (alienus).

Heavy, troublesome, ἀργαλέος, έα, έον.

One who rules, ruler, Archon (at Athens), ἀρχων, οντος, (properly, partcp. of ἀρχειν).

Head-band, diadem, διάδημα, α-τος, τό.

Sweat, toil, ιδρώς, ωτος, δ.

Thyrsus (i. e. the staff of the Bacchantes, wound round with ivy and vine leaves), θύρσος, ον, δ.

Ivy, κισσός or κιττός, ον, δ.

Exercise 51.

[*The Act. Voice of τίθημι is to be learnt by heart.*]

395. a) Translate into English.

1. Τόδε θαυμάζω εἰ^a ἐν ἀρετῆς καὶ σοφίας τιθης μέρει^b τὴν ἀδικίαν.
2. Ο πλοῦτος πολλάκις μετατίθησι τὸν τῶν ἀνθρώπων τρόπον.
3. Πολλάκις οἱ ἀνθρωποι τοῖς ἴδιοις κακοῖς ἀλλότρια προστιθέασιν.
- 4.

Eἰς τὸ βέλτιον τίθει τὸ μέλλον. 5. *Αυτίγονος Διόνυσον πάντα*^c *έμιμεντο, καὶ κιττὸν μὲν περιτίθεις τῇ κεφαλῇ ἀντὶ διαδήματος Μακεδονικοῦ, θύρσον δὲ ἀντὶ σκήπτρου φέρων.* 6. *Oἱ σοφισταὶ τὴν ἀρετὴν προετιθεσαν.* 7. *Ἐντιθῶμεν τοῖς νέοις τῆς σοφίας ἔρωτα.* 8. *Ἡ τύχη πάντα ἀν μετατιθείη.* 9. *Oὐ ῥάδιον τὴν φύσιν μετατιθέναι.* 10. *Ἀθηναῖοι χαλκῆν ποιησάμενοι λέαιναν ἐν πύλαις τῆς ἀκροπόλεως ἀνέθεσαν.* 11. *Ρᾶον [Note 13]* *ἔξ ἀγαθοῦ θεῦναι κακόν, ἢ ἐκ κακοῦ ἀγαθόν.* 12. *Tὸ κακὸν οὐδεὶς χρηστὸν ἀν θείη.* 13. *Μετάθετε τὰς διαφοράς.* 14. *Ο πόλεμος πάντα μετατέθεικεν.* 15. *Πρὸ τῆς ἀρετῆς θεοὶ ἴδρωτα ἔθηκαν.* 16. *Oἱ παλαιοὶ τοῖς ἀποθανοῦσιν ὄβολὸν εἰς τὸ στόμα κατέθηκαν.* 17. ^d*Oπως ἀν τοὺς ἄλλους πρὸς σαυτὸν διαθῆς, οὕτω καὶ σὺ πρὸς ἐκείνους ἔξεις.*^a

^a *Θαυμάζω εἰ — = I am surprised that —: literally, I am surprised if you do it; courteously implying a doubt whether you really do it.*

^b *Τιθέναι τι ἐν μέρει τινός = to set it down in the class or sphere of = to reckon or look upon it as —.* ^c *in all things or respects (neut. adj. used adverbially).* ^d *See ἔχω in Index.*

b) Translate into Greek.

1. Zeus (*Jupiter*) places all things as ^e he chooses.
2. Rulers who attempt (*p*) to enact laws, enact some ^e laws properly, and some few ^f not properly.
3. Let us set-down geometry as a study for the young.
4. I admire Lycurgus, him who enacted (*p*) their laws for the Lacedæmonians, and think him wise in an extreme degree.^g
5. You propose an embarrassing^h choice.
6. Shall we not place sweetmeats before the boys?
7. Who would not place meat and bread, not sweetmeats, before one who is excessively hungry (*p*)?
8. Do you wish me to set-down ⁱ that you are afraid?

^e *διπη* (*ubi quo*), where; how. ^f *τοὺς δέ τινας —.* ^g *εἰς τὰ ἔσχατα = to the last (degree).* ^h *ἄπορος* (*ἀ*, non. *πόρος*, trans-

itus), prop. *from which there is no outlet, no means of extricating oneself,* δ, ἡ. i βούλει σε δῶ (deliberative subj. [238] after βούλει, 2nd sing. 285); = *visne?*

LESSON LIII.

Verbs in *μι.* "Ιστημι.

396. On the meaning of the verb *ἴστημι*, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, *to place*; but the second Aor., Perf. and Pluperf. Act. (with the Fut. *έστήξω*, later *-ομαί*) have a reflexive or intransitive meaning, *to place oneself = to stand*: *ἴστην*, *I stood*, *ἴστηκα*, *I have placed myself = I stand*, *sto*, *έστήκειν* (or *είστήκειν*), *stabam*, *έστήξω*, *stabo* (*ἀφεστήξω*, *I shall withdraw*). The Fut. Mid. *στήσομαι* = *I will stand*; or *I will place for myself* (i. e. corresponds both to *ἴστην* and *ἴστησα*).

The forms *ἴστηκα*, (*έστήκειν*) *είστήκειν*, *ἴστην*, are used for the corresponding forms of the *Pass.* or *Mid.*; but the Aor. *Pass.* *έστάθην* is in general use, often bordering on the meaning of *ἴστην*: *ἴσταμαι*, *έστάμην* are very seldom found; the Aor. 2. *έστάμην* never.—Whether *ἴστησαν* belongs to *ἴστησα* or *ἴστην* can only be known from the context. (Kr.)

397. VOCABULARY 47.

I place, I raise, ίστημι.

I set, raise up, ἀνίστημι. Mid. *raise myself up, stand up.*

I put away, turn aside from, cause to revolt, ἀφίστημι: Aor. 2. *fell away*: Mid. *I go, stand apart.*

I place apart, separate, διίστημι.

I put into, ἐνίστημι: perf. *I am present.*

I lay down, establish, καθίστημι: *κατατήναι = to be reduced to, to be placed in:* *καθεστηκέναι = to be established, to be.*

<i>I place beside, παρίστημι.</i>	<i>Marsh, pond, lake, λίμνη, ης, ἡ.</i>
<i>Cretan, Κρητικός, ἡ, ὁν.</i>	<i>Where, ποῦ.</i>
<i>To draw away, ἀποσπᾶν (= ἀ-ειν).</i>	<i>Constitution, πολιτεία, ας, ἡ.</i>
<i>To turn away, to alienate, ἀποστρέφειν.</i>	<i>Difficulty, perplexity, embarrass- ment, ἀπορία, ας, ἡ.</i>
<i>Dry, thirsty, αὖσ, η, ον.</i>	<i>Multitude of friends, πολυφιλία, ας, ἡ.</i>
<i>Sacrifice, θυσία, ας, ἡ.</i>	<i>That, ως.</i>

Exercise 52.

[Go through the Act. Voice of ἵστημι.]

398. a) Translate into English.

1. Ἀθυμοῦντες ἄνδρες οὐπω τρόπαιον ἔστησαν. 2. Καθέστηκέ τι ἔθος δίκαιον πάσιν ἀνθρώποις, τῶν αὐτῶν ἀδικημάτων^a μάλιστα ὄργιζεσθαι^b τοῖς μάλιστα δυνα-
μένοις μὴ ἀδικεῖν. 3. Τὴν Κρητικὴν πολιτείαν λέγεται
πρῶτος καταστῆσαι^c Μίνως. 4. Η πολυφιλία διίστη-
σι καὶ ἀποσπᾶ καὶ ἀποστρέφει. 5. Εἴ τις θυσίαν
προσφέρων εὔνουν νοιΐζει τὸν Θεὸν καθιστάναι, φρένας
κούφας ἔχει. 6. Φυλάττου, μὴ τὸ κέρδος σε τῆς δικαιο-
σύνης ἀφίστῃ. 7. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν
ἀρετὴν ὄδον. 8. Ο Τάνταλος ἐν τῇ λίμνῃ αὖσ είστηκει.
9. Τὸ μὲν τοῦ χρόνου^d γεγονός, τὸ δὲ ἐνεστώς^e ἐστι, τὸ
δὲ μέλλον. 10. Οἱ Κορίνθιοι πολλοὺς συμμάχους ἀπέ-
στησαν ἀπὸ τῶν Ἀθηναίων. 11. Οἱ Νάξιοι ἀπὸ τῶν
Ἀθηναίων ἀπέστησαν. 12. Παράστα τοῖς ἀτυχέσιν.
13. Πή στῷ;^f πή βῷ; 14. Οἱ Ἀθηναῖοι τοῖς Νάξιοις
ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν.

^a for the same faults.^b K. 284. 3. 6.^c Whatforce has the Aor. Infin. after a *verbū dicendi*?^d τὸ μὲν ...

τὸ δὲ, one part ... another, &c.

^e ἐνεστώς = *præsens*, Perf.partcp. syncopated, Pdm. 63. γεγονός (= quod fuit, præteritum),
Perf. partcp. neut. from γέγονα, Perf. of γίγνομαι.^f The delibe-

rative subjunctive, 238. βῷ is subj. of βαίνω, Pdm. 66.

b) *Translate into Greek.*

1. The bad reduce you to a total-want^g of friends.
2. Lycurgus established the ^onational truces ^oas a common benefit.
3. Lycurgus did not attempt to establish his laws before he had made the most powerful ^omen in the state ^h ^oto be of-one-mind.
4. After this man Alcamēnes received the supreme power,ⁱ after whom Alcander, a moderate man, was at the head of affairs.^k
5. The cities place the images of their benefactors in the temples.
6. Make^j your own temperance an example to others.
7. Change what is not rightly established.^m
8. Conon raised the walls of Athens (*say*: of the Athenians).

^g ἔρημια.^h *Say*: the most powerful of those in the state.ⁱ τὰ πράγματα, *affairs* = the management of (state) affairs.^k *To be at the head of affairs*, προστῆναι.^l καθίστημι.^m *Say*: the things not rightly established; and use *perf. partcp.* of the syncopated form from καθίστημι, Pdm. 65.

LESSON LIV.

Διδωμι. Act. Acc. from impure Nouns in ις.

399. *Acc. of Third Decl. in ν.]* This Acc. belongs to the terminations *ις*, *υς*, *αυς*, *ους*. We have seen that *pure nouns* (i. e. those with a *vowel* before the termination of the cases) all take this Acc.—For *impure nouns* (those whose root ends in a *consonant*) the following rule *generally* holds good for *Attic prose*.

- a) Acc. is *never ν* if the final syllable of the (impure) root is accented: *ἀσπίς*, *ἀσπίδος*, *shield*; acc. *ἀσπίδα*.

- b) Acc. is never *v* for a monosyllable root: πούς, ποδός, *foot*; acc. πόδα.
- c) If a hypermonosyllable impure root is not accented on the final syllable, the acc. is usually *v*.—This applies principally to ἔρις, ἔριδ-ος, *strife*; acc. ἔριν: χάρις, χάριτ-ος, *gratia*; acc. χάριν (but Χάριτα = one of the *Graces*).

400. VOCABULARY 48.

<i>I give, grant, δίδωμι.</i>	<i>Immediately, εὐθύς.</i>
<i>I give back, repay, ἀποδίδωμι:</i>	<i>Happy, blessed, μάκαρ, απός.</i>
Mid. <i>I sell.</i>	<i>Thoroughly bad, πάγκακος, ον.</i>
<i>I give any one a share of any thing, μεταδίδωμι τινὶ τίνος.</i>	<i>Again, on the contrary, παλιν.</i>
<i>I betray, προδίδωμι (prodo).</i>	<i>I am in want, χρήζω (with gen.).</i>
<i>Salt, ἄλς, ἄλος, ὁ. (Note 9.)</i>	<i>To fatten, πιαίν-ειν.</i>
<i>Firm, sure, lasting, ἐμπεδος, ον.</i>	<i>Favor, grace, χάρις, χάριτ-ος, ἡ.</i>
<i>I forget, ἐπιλανθάνομαι.</i>	<i>χάριν ἀποδιδόναι (= gratiam reddere), to make a return.</i>

Exercise 53.

[Go through the Act. Voice of δίδωμι.]

401. a) Translate into English.

- Πιαίνει μάλιστα τὸ πρόβατον τὸ πότον· διὸ καὶ τοῦ Θέρους διδόασιν ἄλας^a διὰ⁷ πέντε ἡμερῶν.
- Γυναικὶ ἄρχειν οὐ δίδωσιν ἡ φύσις.
- Χάριν λαβὼν^b μέμνησο,^c καὶ δοὺς ἐπιλαθοῦ.
- Λαβὼν ἀπόδος, καὶ λήψῃ^d πάλιν.
- Ω μάκαρες θεοί, δότε μοι ὅλβον καὶ δόξαν ἀγαθὴν ἔχειν.
- Ο πλοῦτος, δὲν ἀν δῶσι θεοί, ἐμπεδός ἐστιν.
- Α ἡ φύσις δέδωκε, ταῦτ' ἔχει μόνα ὁ ἀνθρωπος.
- Ων^e σοι θεὸς ἔδωκε, τούτων χρήζουσι δίδουν.
- Θεός μοι δοίη φίλους πιστούς.
- Τοῖς πλουσίοις πρέπει^f τοῖς πτωχοῖς δοῦναι.
- Οι στρατιώται τὴν πόλιν τοῖς πολεμίοις προύδιδοσαν.
- Ο ἀγαθὸς χαίρει τοῖς πένησι χρημάτων μεταδιδούς.
- Δεῖ τοὺς ἀγαθοὺς ἄνδρας γενναίως φέρειν, ὃ τι ἀν ὁ θεὸς διδῷ.

14. Ὡς ἀν μέλλῃ τὴν πατρίδα προδιδόναι, μεγίστης ε
ζημίας ἀξιός ἐστιν. 15. Οἱ θεοί μοι ἀντὶ κακῶν ἀγαθὰ
διδοῖεν. 16. Φίλος φίλου οὐ προδώσει. 17. Εὐ παθόν-
τες ^h ὑπ' ἔμοῦ τοιαύτην χάριν ἀπέδοσαν.

^a Note 9. ^b Aor. 2. partcp. fr. *λαμβάνω*, List IV.

^c μέμνημαι (*I have recollect* =) I remember. ^d Aor. 2. Imper.
fr. ἐπι-λανθάν-ομαι, List IV. ^e Attraction. ^f *πρέπειν*, c.
dat. ^g Note 13. ^h Aor. 2. partcp. fr. *πάσχω*, List VII.

b) *Translate into Greek.*

1. The gods give all things. 2. Give immediately to a poor man. 3. Endeavor (*pl.*) to give each man his due ^k accurately. 4. He repaid the money. 5. If you give him money, he will make you also wise. 6. If any one were to give ⁱ him money, he would make him also wise. 7. If you had given him money, he would have made you also wise. 8. The earth, giving us food, is seen to be a kind of mother. 9. Give me my shield. 10. Give (*pl.*) me an example of this kind ^j of thing. 11. The gods have given (*Aor.*) this ^oas a privilege ^m to ^obut a few that are easily-counted.ⁿ

ⁱ εἷς ἔκαστος, lit. 'each one man.' ^k τὸ προσῆκον (partcp. of *προσῆκειν*, to come to him =) to belong to him. ^l K. 260. 2.

^m Use *οὗτος*, without prefixing the article to *γέρας*.

ⁿ εὐαριθμήτοις δή τισιν (δή adds emphasis to the superlative).

LESSON LV.

*Verbs in *ῦμι.* Δείκνυμι.*

402. VOCABULARY 49.

I show, δείκνυμι.

*I show, represent, explain, declare
any one as any thing; hence,*

I appoint, ἀποδείκνυμι (with

*two accus.) : Mid. show of myself, express, declare, display,
render.*

Not to be seen, ἀδέάτος, ov.

<i>Justly, fairly, δικαίως.</i>	<i>I swear, ὅμνῦμι.</i>
<i>Inconsiderately, unadvisedly, εἰκῇ.</i>	<i>An oath, ὁρκος, οὐ, δ.</i>
<i>To remain with, abide by, ἐμμένειν (with dat.).</i>	<i>In every way, throughout, wholly, πάντως.</i>
<i>Within, ἐντός (with gen.).</i>	<i>To order, παραγγέλλειν.</i>
<i>To cause to swear, administer an oath to, ἔξορκοῦν (=όειν).</i>	<i>Modelling (art), sculpture, πλαστική (τεχνή, underst.).</i>
<i>Forsworn, perjured, false, ἐπίορκος, οὐ.</i>	<i>I strengthen, ρώννῦμι.</i>
<i>I swear by, ἐπόμνυμι (with acc.).</i>	<i>Rarely, seldom, σπανίως.</i>
<i>Moderate, μέτριος, α, οὐ. (Attic, -ος, -ον.)</i>	<i>A decree, a resolution, ψήφισμα, ατος, τό.</i>
<i>Never, μήποτε.</i>	<i>I lie (jaceo), I am enacted (of laws), κεῖμαι.</i>
<i>An imitator, μιμητής, οὐ, δ.</i>	

Exercise 54.

[Go through the Act. Voice of δείκνυμι.]

403. a) Translate into English.

1. Νόμος δὴ κείσθω δικαστὴν ὄμνύναι δικάζειν μέλοντα.
2. "Ορκον φεῦγε, κὰν δικαίως ὄμνύης.
3. Μή τι θεοὺς ἐπίορκον ἐπόμνυ.
4. Ο οἶνος μέτριος ληφθεὶς ρώννυσιν.
5. Οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύāσιν.
6. Πυθαγόρας παρήγγειλε τοῖς μανδάνουσι, σπανίως μὲν ὄμνύναι, χρησαμένους δὲ τοῖς ὄρκοις πάντως ἐμμένειν.
7. Ή πλαστικὴ δείκνυσι τὰ εἴδη τῶν θεῶν, τῶν ἀνθρώπων, καὶ ἐνίοτε καὶ τῶν θηρῶν.
8. Ανδρὸς νοῦν οἶνος ἔδειξεν.^a
9. Φρύγες ὄρκοις οὐ χρωνται οὔτ' ὄμνύντες, οὔτ' ἄλλους ἔξορκοῦντες.
10. Ολίγοις δείκνυ τὰ ἐντὸς φρενῶν.
11. Οἱ κριταὶ τὰ ψηφίσματα ἀπεδείκνυσαν.
12. Μήποτε εἰκῇ ὄμνύοιτε.
13. Ο βασιλεὺς τὸν αὐτὸν υἱὸν στρατηγὸν ἀποδέδειχεν.

^a The Aor. is often used in making general assertions founded on experience. We should use the Present.

b) Translate into Greek.

1. If you fear (pl.) the gods, you will not ever swear a false oath.
2. He is said to have sworn a

false oath. 3. We are swearing false oaths. 4. Let us endeavor both to investigate and to prove why in the world^b such persons are unfortunate. 5. They appointed Alcibiades general, with four others. 6. Even though^c you should not swear, all will trust you. 7. Such a man will swear false oaths. 8. My (*say*: the) tongue hath sworn, but my mind^c is unsworn.

^b τι ποτε (= quid tandem).

^c κᾶν = καὶ ἔάν (c. subj.).

LESSON LVI.

Tē̄nημi. Pass. and Mid.

404. VOCABULARY 50.

I put away, ἀποτίθημi: Mid. lay aside, take off (from myself).

I put in order, manage; with an adv. put into a disposition, διατίθημi. Pass. to be affected by. κακῶς (ἀπλίως, &c.), to be miserably indisposed, distressed, &c.

I add, put upon, ἐπιτίθημi. Mid. put on (oneself); with dat., attack, set upon.

I lay down, κατατίθημi. Mid. lay down for oneself, to deposit (money in any body's hands), to lay by or up.

I place by or near, παρατίθημi; τὰ παρατίθέμενa (ea quæ ap-

ponuntur), the dishes placed on the table.

Celtiberian, Κελτίζηρ, -ηρος, δ. Self-control, continence, ἐγκράτεια, ας, ἥ.

Travelling-money, provisions (for the way), ἐφόδιον, ου, τό (victaticum).

Foundation, Θεμέλιον, ου, τό.

Helmet, κράνος, εος, τό.

Cretan, Κρής, Κρητός.

Crest, λόφος, ου, δ.

To legislate, to make laws, νομοθετεῖν.

Purple, φοινίκεος, έα, εον (contract. οῦς, ἥ, οῦν).

Exercise 55.

[*Go through Pass. and Mid. of τίθημι.*]

405. a) *Translate into English.*

1. Προσήκειν ἔγωγε νομίζω, ὅταν μὲν νομοθετῶμεν, τοῦδ' ἡμᾶς σκοπεῖν, ὅπως καλῶς ἔχοντας καὶ συμφέροντας νόμους τῇ πόλει θησόμεθα, ἐπειδὰν δὲ νομοθετήσωμεν, τοὺς νόμοις τοῖς κειμένοις πείθεσθαι. 2. Οἱ Κρῆτες ἄρχονται τῶν παρατιθεμένων ἀπὸ τῶν ξένων· μετὰ δὲ τοὺς ξένους τῷ ἄρχοντι διδόσαι τέσσαρας μοίρας. 3. Οἱ Κελτίβηρες περὶ τὰς κεφαλὰς κράνη χαλκᾶ περιτίθενται φοινικοῦς ἡσκημένα^a λόφοις. 4. Οὐδένα θησαυρὸν παισὶ καταδήσῃ ἀμείνω^b αἰδοῦς. 5. Τίς ἀν ἑκῶν φίλον ἄφρονα θοῖτο; 6. Ξενοφῶντι θύοντι ἥκε τις ἐκ Μαντινείας ἄγγελος λέγων, τὸν νιὸν αὐτοῦ τὸν Γρύλλον τεθνάναι· κάκενος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θύων· ἐπεὶ δὲ ὁ ἄγγελος προσέθηκε καὶ ἐκεῖνο, ὅτι νικῶν^c τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. 7. Ἀλκιβιάδης ἔφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμονίους παρώξυνεν ἐπιθέσθαι τοῖς Ἀθηναῖοις. 8. Οἱ πολῖται φοβοῦνται, μὴ οἱ πολέμοι τῇ πόλει ἐπιτιθῶνται.

^a ἀσκεῖν (= ἔ-ειν), *to work curiously; adorn; ornament.*

^b Note

13.

^c Pdm. 65.

^d νικᾶν = *victor sum.*

b) *Translate into Greek.*

1. The citizens attack the enemy. 2. They had feared that the enemy would attack the city. 3. The boys put-on their garlands. 4. Do you wish that I should set-upon^e the man? 5. They are afraid that the Lacedæmonians will attack them if they divide their forces.^f 6. We call the sign of a sound that is affixed^g to it its name. 7. Place very great gates to your ears. 8. Then at once (*τότε ἥδη*) we will attack the enemy. 9. The judge was reduced to a sad

condition^h by the disease. 10. They had been grievously indisposed both in body and soul.

^e K. 259. 1. ^f *To divide their forces, γίγνεσθαι δίχα.*
^g *To be affixed to —, ἐπιτεθῆναι.* ^h *To be reduced to a sad condition, ἀθλιώτατα διατεθῆναι.*

LESSON LVII.

"Ιστημι, &c. Passive and Mid. Voices.

406. VOCABULARY 51.

I know, I understand, ἐπίσταμαι
 (with pass. aor.).

I put together, συνίστημι: Mid.
assemble, unite, bring together.

To keep awake, to spend a sleepless night, to forego sleep, ἀγρυπνεῖν (=έειν).

Worth mentioning, noticeable, memorable, ἀξιόλογος, ον.

Second, δεύτερος, α, ον.

To be able, can, δύναμαι (with pass. aor.); with πολλά, οὐδέν,

&c. = *I have power (like multum, nihil, &c., valere).*

Foolish, μωρός, α, όν : ὁ μωρός, the fool.

Drunkenness, μέζη, ης, ἡ.

Belonging to ships, nautical, ναυτικός, ή, όν : ναυτικὴ δύναμις, naval power.

The rule of a few, oligarchy, ὀλιγαρχία, ας, ἡ.

First, πρῶτος, η, ον.

To fill, πληροῦν (=όειν).

Exercise 56.

[Go through Pass. and Mid. of ιστημι.]

407. a) Translate into English.

1. *Ai én Λακεδαιμονι γυναῖκες^a τρέφουσι τὰ τέκνα ὥστε μηδέποτε πληροῦν, ἵνα ἐθίζωνται δύνασθαι πεινῆν.^b*
2. *Οἱ Λακεδαιμόνιοι ἐθίζουσι τοὺς παῖδας κλέπτειν καὶ τὸν ἀλόντα^c κολάζουσι πληγαῖς, ὥ' ἐκ τούτου πονεῖν καὶ ἀγρυπνεῖν δύνωνται ἐν τοῖς πολέμοις.* 3. *'Ο πλοῦτος πολλὰ δύναται.* 4. *Tις ἀν μωρὸς δύναιτο ἐν οἴνῳ σιωπᾶν;* 5. *'Ανὴρ δίκαιός ἐστιν, ὅστις ἀδικεῖν δυνάμενος*

μὴ βούλεται. 6. Πρᾶττε μηδὲν ὡν μὴ ἐπίστασαι.
 7. Ἀριστόν ἔστι πάντ' ἐπίστασθαι καλά. 8. Ζῷμεν^b
 οὐχ ως ἐθέλομεν, ἀλλ' ως δυνάμεθα. 9. Πρὸ μέθης
 ἀνίστασο. 10. Τί συμφέρει ἐνίοις πλουτεῖν, ὅταν μὴ
 ἐπίστωνται τῷ πλούτῳ χρῆσθαι;^b 11. Καταλυθέντος
 τοῦ Πελοποννησιακοῦ πολέμου, δλιγαρχίαν ἐν ταῖς πλει-
 σταις πόλεσι καθίσταντο. 12. Οἱ πολέμιοι οὐκ ἀποστή-
 σονται, πρὶν ἀν ἔλωσι^d τὴν πόλιν

^a See 346. ^b How is πεινάω contracted? how ζάω? how
 χρά-εσθαι? 346. ^c ἀλούς, -όντος, Aor. 2. partcp. from ἀλί-
 σκεσθαι. Pdm. 64. ^d αἴρεω, List VII.

b) Translate into Greek.

1. Men have much power through wealth. 2. Rise-up (*pl.*) before intoxication. 3. The enemy were not able to take the city. 4. Of what use is it to you to be rich, if you do not know-how to employ riches? 5. Did the good men understand this virtue? 6. About such °matters you know better than they. 7. Who could better know-how to count? 8. Thus you also would understand music.^e 9. No man is able to know all things. 10. I should not be able to contradict you. 11. I shall not be able to learn such °subjects.

^e ἐπίστασθαι περὶ μουσικῆς.

LESSON LVIII.

Δίδωμι. Pass. and Mid.

408. VOCABULARY 52.

I give at the same time, συνεπι-
 δίδωμι: Mid. I give myself up
 with others to a thing.
 Exchange, recompense, return,
 ἀμοιβή, ἥσ, ἥ.

An army, στρατός, οὐ, δ.
 Option, choice, αἵρεσις, εως, ἥ.
 Gladly, readily, ἀσμενος, η, ου
 (libens = libenter).

Exercise 57.

[Go through Pass. and Mid. of δίδωμι.]

409. a) Translate into English.

1. Τῷ εὖ ποιοῦντι πολλάκις κακὴ ἀποδίδοται ἀμοιβή.
2. Πατρίδες πολλάκις διὰ κέρδος προύδόθησαν.
3. Πολλὰ δῶρα δέδοται τοῖς ἀνθρώποις παρὰ τῶν θεῶν.
4. Ὡς μέγα τὸ μικρόν ἔστιν ἐν καιρῷ δοθέν.
5. "Οτε εἶλε τὴν Θηβαίων πόλιν Ἀλέξανδρος, ἀπέδοτο τοὺς ἑλευθέρους πάντας.
6. Ὁμοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὸν παρὰ τῶν φίλων μὴ λαμβάνειν.
7. Οἱ πολῖται φοβοῦνται, μὴ ἡ πόλις προδιδῶται.
8. Μήποτε ὑπὸ τῶν φίλων προδιδοῖο.
9. Ο στρατὸς ὑπὸ αὐτοῦ τοῦ στρατηγοῦ προύδιδοτο.
10. Ἀπόδου τὸ κύπελλον.

b) Translate into Greek.

1. I gladly receive the things given ^o m e by (*παρά*, K. 297) my friends.
2. The property was restored.
3. They sold eight-hundred of the Corcyreans, who were slaves.
4. Pay was given to the others according to this same proportion.
5. They learnt ^a ^o that the island ^o was given to the Corinthians.
6. If a choice were given, which of these ^o two things would you choose? ^b
7. They think that if peace is offered (*p*), the Athenians will receive ^o it gladly.

^a αἰσθάνομαι, List III; with partcp. K. 310. 4.
Mid. of αἴρεω, List VII.

^b Use Aor.

LESSON LIX.

Δείκνυμαι.

410. VOCABULARY 53.

I show, ἐνδείκνυμι: Mid. *I show any thing of myself.*

I show braggingly, make a boastful display of, ἐπιδείκνυμι: Mid. *I show any thing of myself boastfully, show off.*

Truly, in reality, ἀληθῶς.

I put on, dress in, ἀμφιέννυμι.

I ruin, ἀπόλλυμι: Mid. *I am ruined or lost, I perish.*

I mix, κεράννυμι.

I quench, extinguish, σβέννυμι.

Freedom in speaking, frankness, παρρήσια, as, ἡ.

I ruin at the same time, συνάπολλῦμι: Mid. *I go to ruin at the same time, I am ruined with (some one else).*

Dress, ἐσθῆς, ἐσθῆτος, ἥ.

Garment, ἱμάτιον, οὐ, τό.

To dwell, οἰκεῖν (=έειν). οἰκεῖν σποράδην (to live dispersedly=), to live some here and some there.

Exercise 58.

411. a) Translate into English.

1. *Oἱ τοιοῦτοι ἀρετὴν ἀντὶ ιματίων ἀμφιέσονται.* 2. *Tὸ ἀπαλλάττεσθαι τῆς οὐσίας ἄρα ^a οὐκ ἀπόλλυσθαι καλεῖς;* 3. *Οὕτως ἡ ψυχὴ ἀν γίγνοιτό τε καὶ ἀπολλύοιτο.* 4. *Oἱ ἄνθρωποι, οἰκοῦντες σποράδην, ἀπώλλυντο ὑπὸ τῶν θηρίων, διὰ τὸ πανταχῇ ἀσθενέστεροι αὐτῶν εἶναι.* 5. *Ἄνδρὸς δικαίου καρπὸς οὐκ ἀπόλλυται.* 6. *Αἱ γυναῖκες χαίρουσιν ἀμφιεννύμεναι καλὰς ἐσθῆτας.* 7. *Oἱ ἀληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν.* 8. *Ο οἶνος, ἐὰν ὕδατι κεραυνύηται, τὸ σῶμα ῥώννυσιν.* 9. *Ἡ ὁργὴ εὔθὺς σβεννύοιτο.* 10. *Ἄει ἐν τῷ βίῳ ἀρετὴν καὶ σωφροσύνην ἐνδείκνυσθαι.* 11. *Oἱ Πέρσαι πολυτελεῖς στολὰς ἀμφιέννυντο.* 12. *Ο ῥήτωρ τὴν γνώμην μετὰ παρρήσίας ἀπεδείξατο.* 13. *Ἀλκιβιάδης ὑπὸ τῶν Ἀθηναίων στρατηγὸς ἀπεδείχθη.*

^a K. 344. 5.

b) *Translate into Greek.*

1. The soul never perishes. 2. He was in fear ^b about himself, and his children and his wife, lest they should be destroyed by their slaves. 3. The tale was lost. 4. The woman puts-on a certain expensive attire. 5. The sophist is displaying his wisdom to his admirers. 6. You have now beheld this man showing-off.

^b ἐν φόβῳ γενέσθαι. See γίγνομαι, in Index.

LESSON LX.

The Verbs ίημι, είμι, and εῖμι.

412. VOCABULARY 54.

<i>I am away, absent, ἀπειμι.</i> Pres. usually = <i>I will go away.</i>	<i>Afterwards, then, ἔπειτα.</i>
<i>I go away, ἀπειμι.</i>	<i>I let down, lay down, καθίημι.</i>
<i>I satisfy myself, ἀρκέομαι</i> (with <i>dat.</i>).	<i>Goat, κάπρος, ου, δ.</i>
<i>I let go, give up, neglect, ἀφίημι.</i>	<i>Strong, καρτερός, á, óν.</i>
<i>That which is owed, duty, δέον (δεῖ), τό.</i>	<i>Cry, κραυγή, ἡς, ἡ.</i>
<i>Namely, δῆθεν</i> (scilicet).	<i>Stone, λίθος, ου, δ.</i>
<i>I go or come into, εἰσειμι.</i>	<i>I let go, I give up, μεθίημι.</i>
<i>To drive into the net or snare, ἐμ- βροχίζ-ειν.</i>	<i>To remain, μέν-ειν.</i>
<i>I let or send out, ἐξήμι :</i> of riv- ers, <i>ἐξιέναι</i> = <i>to discharge it- self.</i>	<i>To prepare, παρασκευάζ-ειν : Mid. prepare oneself.</i>
<i>I send up to, ἐφίημι :</i> Mid. (with <i>gen.</i>), <i>I send myself or thoughts</i> <i>after any thing</i> = <i>I desire.</i>	<i>I let pass, loose, παρίημι.</i>
	<i>Ostener, πλεονάκις.</i>
	<i>I go to, approach, πρόσειμι.</i>
	<i>Mouth, στόμα, ατος, τό.</i>
	<i>To help, τιμωρεῖν : Mid. revenge oneself on (with acc.).</i>
	<i>Evident, known, φανερός, á, óν.</i>
	<i>Snow, χιών, χιόνος, ἡ.</i>

*Exercise 59.*413. a) *Translate into English.*

1. Σάμον τὸ μὲν ἐξ ἀρχῆς^a ἐρήμην οὖσαν λέγεται κατέχειν πλῆθος θηρίων μεγάλην φωνὴν ἀφιέντων. 2. Οἱ ἀγαθοὶ οὐ διὰ τὸν ὑπνον μεθιάσι τὰ δέοντα πράττειν. 3. Ἀφεὶς τὰ φανερὰ μὴ δίωκε τὰ ἀφανῆ. 4. Πολλοὶ ἄνδρωποι ἐφίενται πλούτου. 5. Ἡρακλῆς τὸν Ἐρυμάνθιον κάπρον διώξας μετὰ κραυγῆς εἰς χιόνα πολλὴν παρειμένον ἐνεβρόχισεν. 6. Ὁ Νεῦλος ἐξίησιν εἰς τὴν θάλατταν ἐπτὰ στόμασιν. 7. Ἄττα^b ἐπειτ' ἔσται, ταῦτα θεοῖς μέλει. 8. Εἴ θνητὸς εἰ, βέλτιστε^c θνητὰ καὶ φρόνει. 9. Μέμνησο^d νέος ὅν, ως γέρων ἐση ποτέ. 10. Δίκαιος ἵσθ^e, ἵνα καὶ δικαίων τύχῃς.^f 11. Βίας παρούσης, οὐδὲν ἴσχύει νόμος. 12. Εὐδαιμων εἴην καὶ θεοῖς φίλος. 13. Ἀλέξανδρος εἰπεν·^g εἰ μὴ Ἀλέξανδρος ἦν, Διογένης ἀν ἦν. 14. Ἀγάπα τοῖς παροῦσι, τῶν ἀπόντων οὐκ ἐφιέμενος. 15. Καὶ νεότης καὶ γῆρας ἄμφω καλὰ ἔστον. 16. Οἱ ἄνδρωποι εὐδαιμονεῦν δύνανται, καὶν πένητες ὁσιν. 17. Ἀλήθειά σοι παρέστω. 18. Ἰωμεν, ω φίλοι. 19. Φεῦγε διχοστασίας καὶ ἔριν, πολέμου προσιόντος. 20. Ἐπεὶ ἡ Μανδάνη παρεσκευάζετο ως ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, δὲ Ἀστυάγης ἔλεγε πρὸς τὸν Κύρον·^h Ω παῖ, ἦν μένης παρ' ἐμοὶ, πρῶτον μέν, ὅταν βούλη εἰσιέναι ως ἐμέ, ἐπὶ σοὶ ἔσται,ⁱ καὶ χάριν σοι μᾶλλον ἐξω, ὅσῳ ἀν πλεονάκις εἰσίης ως ἐμέ. 21. Ἐπειτα δὲ ἵπποις τοῖς ἐμοῖς χρήση, καί, ὅταν ἀπίης, ἔχων ἄπει οὖς ἀν αὐτὸς ἐθέλης ἵππους.

^a τὸ ἐξ ἀρχῆς = originally.^b Pdm. 50.^c Note13. ^d Μέμνημαι (= memini), I remember.^e List IV.

Gen. K. 273. 3. b.

^f List VII.

any body's power; to depend on him.

^g εἶναι ἐπί τινι, to be in

b) Translate into Greek.

1. Men utter indeed the same voice, but not the same language.
2. We ought to be satisfied with what we have (*say*: with present [◦]things).
3. Not every one who wishes (*p*) will enter into this abode.
4. The chorus of the Muses will most probably come-in first.
5. We went in to²⁹ Socrates.
6. It would not become me to come before¹⁰ you, framing studied speeches.^h
7. There are two forms of government.
8. O Greeks, ye are always children.
9. You and I (*say*: I and you) are not poets.
10. Do not be harsh towards³⁰ us.
11. Know well,ⁱ that this will be so (*say*: will have [◦]itself so).
12. They were not one [◦]person, but two.
13. Such a person would not be able to employ his wealth.
14. Come now,^k read^l me the decree.
15. Let us go back-again to the beginning.
16. It is right ($\delta\epsilon\iota$) that this man, looking at⁷ one [◦]object, should ever shoot all his arrows at⁷ it.

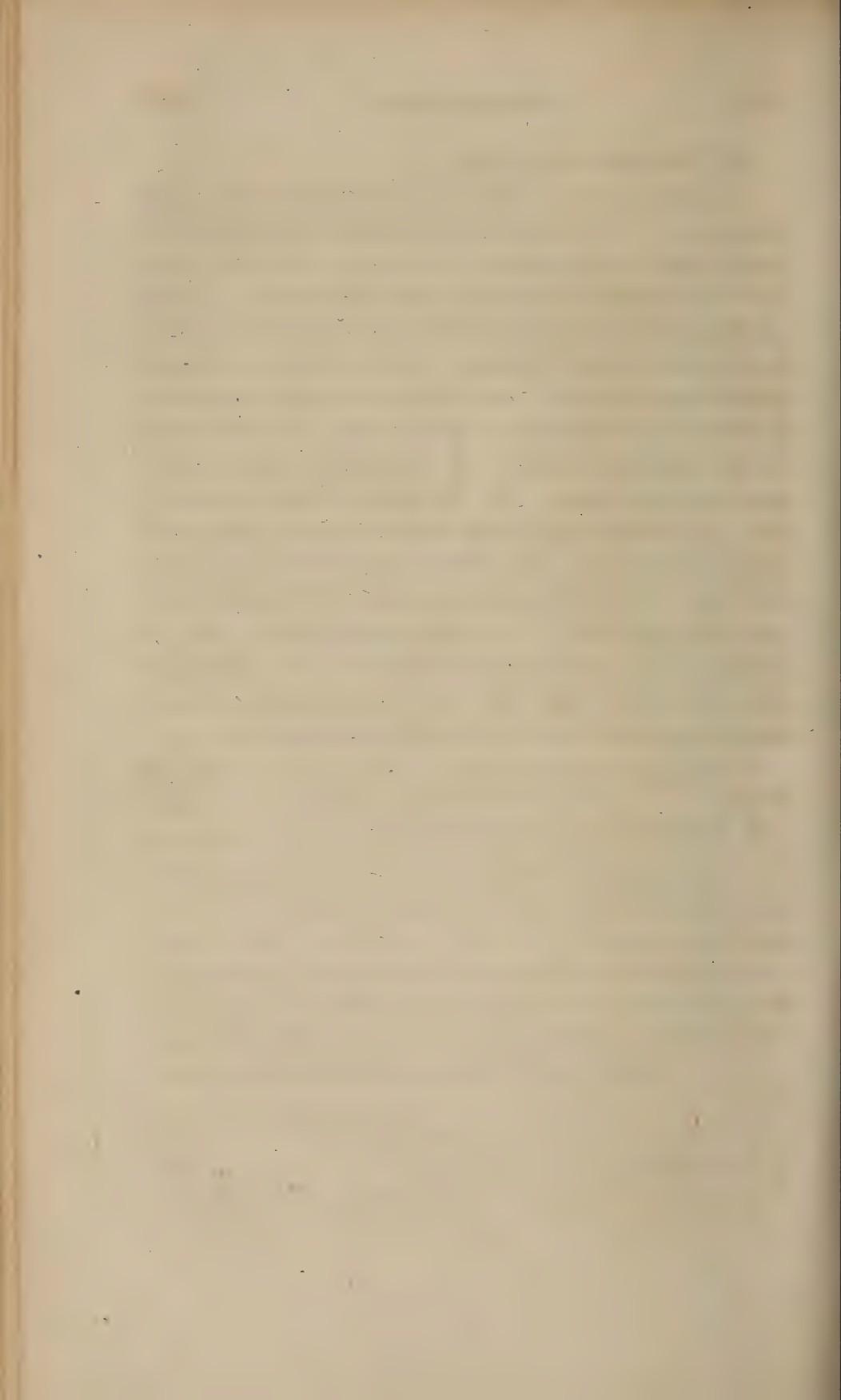
^h To frame studied speeches, πλάττειν λόγους.

ⁱ Pdm. 70,

Note 7. ^k δή: for come use imper. of εἰμι.

^l Imper.

Aor. of ἀνα-γιγνώσκω. See ἔγνων in Pdm. 63.



NOTES.

On the Division of Syllables.

1. Beside what is stated in 38, 39, it may be remarked that when *two* or *three* consonants come together, they are usually considered to belong to the following *syllable*, if they are so *easily pronounceable* that they can begin a word (e. g. ἄ-μνος, ἀ-κμή, δε-σμός, ἔ-στροφα).

Sometimes a *mute* before μ or ν is connected with the following syllable, even though no word begins with that combination, provided any word begins with *another mute* of the same organ and μ or ν .

Thus φά-τνη (no word begins with $\tau\nu$, but some do with $\sigma\nu$).

So δη-γμός, δά-φνις, because words begin with $\kappa\mu$, $\pi\nu$.

Three consonants are connected with the following syllable when the *first pair* and the *second pair* can each begin a word ($\dot{\epsilon}$ -σ σ λός, $\dot{\epsilon}$ -χ σ ρός; since words begin with χ σ , σ ρ .) (So ἀ-σ σ μα: since words begin with $\tau\mu$, though not with $\sigma\mu$.) Kr.

According to these rules, φαιδρός is divided into the syllables φαι-δρός, not φαιδ-ρός. ψήφισμα into ψήφι-σμα.

2. *Lesson 3.]*—The accent of a verb is, as a *general rule*, as far back (i. e. as near the *root*) as possible. Hence (a) in verbs when a *long termination* is exchanged for a *short one*, an *acute on the penult* is thrown to the *antepenult* (if the verb is *hyperdissyllable*): τύπτω, τύπτετε.

b) If the *penult*, being the *tone-syllable*, has a *long vowel* or *diphthong*, and the verb is *dissyllable*, the *acute* will pass into *circumflex* when the final becomes short: φεύγω, φεῦγε (but κελεύω, κέλευε).

[For the general rules for the accentuation of verbs, see Pdms. 56, 57.]

3. *Lesson 11, (95).]*—a, G. *as*, is *always long* from an *oxytone* or *paroxytone* (if a *hyperdissyllable*)

But a, G. *as*, is *short* in

1) Polysyllable feminine names or appellatives: ψάλτρια, Ἐρέτρια.

- 2) -ρα is short if the penult has ν or any diphthong but αυ· γέφυρα, μοῖρα, also in Τάναγρα (by 1).
 3) In polysyllables in εια, οια, it is short, except in (α) abstract substantives from verbs in εύω, and (β) dissyllables in εια. ἄνοια, ἀλήθεια (from adj. ἀληθής), ὠφέλεια (from ὠφελόν): but δουλεία (from δούλευειν).
 βασιλεια = queen (from βασιλεύς).
 βασιλεία = reign (from βασιλεύειν, to reign).

4. From ADJECTIVES in os, the a is long in Nom. Sing. So πλέα, fem. of πλέως. From Adjectives and Participles in as, us, eis, ovs, ws, ων, it is short. Hence the former are paroxytone: the latter proparoxytone or properispomenon.

N. B. Acc. and Voc. singular follow the *Nom.*

5. A *muta cum liquidū* does not lengthen a short vowel [i. e. does not make a syllable long by *position*], unless it be a middle mute (β, γ, δ) before λ, μ, ν.

Hence ἀτέκνος, ἀπέπλος, ἄκμή, βότρυς: but βιβλος, εῦδομος, πέπλεγματι.

6.

Usual Contractions.

	A	E H	O Ω	I Y
A	aa = ā aaι = āι	ae = ā: aei = āι aη = a: aη = āι	ao = ω: aοι = ωι aου = ω: aω = ω	āi = ai: āι = āι āv = āv: āv = āv
E	εα = η; sis. ā εαι = η, ει εας = εις	εε = ει, η: εει = ει εες = εις, ης εη = η: εη = η	εο = ου, εοι = οι εου = ου εω = ω: εω = ω	εi = ει εv = ευ
O	οα = ω, sis. ā οαι = αι	οε = ου οει = ου, οι οη = ω, η οη = ω, οι	οο = ου οοι = οι οου = ου οω = ω: οω = ω	οi = οι
H	ηαι = η	ηε = η ηει = η		ηi = η ηv = ηυ
Ω	ωα = ω		ωο = ω	ωi = ω
I	ιας = īs	ιες = īs		ιu = ī
Υ	υας = ūs	υες = ūs		

From this table it appears generally,

a) That in the collision of A and E sounds, the vowel which precedes the other, remains predominant in the contracted syllable, although its shape may be modified : *λείπεαι*, *λείπῃ* or *λείπει* : *τίμας*, *τίμā* : *πόλεας*, *πόλεις* : except in *ea*, which, in the first two declensions, is contracted into *a* : *δστέα*, *δστά* : *βορρέας*, *βορρᾶς*.

b) That, where an O sound appears, it maintains itself, in contraction, against all A and E sounds, *νόε*, *νοῦ* : *δστέον*, *δστοῦν* : *βόας*, *βοῦς* : *τιμάομι*, *τιμῷμι* : *φιλέονσι*, *φιλοῦνσι* : except that, in adjectives, *οη* becomes *η* : *ἀπλόη*, *ἀπλῆ*, and *oa* sometimes *a* : *ἀπλόα*, *ἀπλᾶ* : also *ἀπλόαι*, *ἀπλαῖ* (*Thiersch.*)

7. There are some *words*, *cases*, and *moods* that must be carefully distinguished, because they *look like* what they are not. The following are a few instances of the kind that occur in these lessons.

a) -*ous*, as *nom.* or *acc.* *pl.* of a comparative in *ών*, e. g. *μείζονες*
= *μείζ-ονες*, *μείζ-ονας*.

-*ω*, *acc.* *sing.* or *nom.* *pl.* of ditto.

b) *όντων*, 3rd plur. of Imperative Present, which looks like gen. plur. of *Pres. Partcp. Act.*

ώντων = *αόντων*, 3rd pl. Imper. Present from verb in *άω* (also gen. pl. of *Pres. partcp. Act.*).

ούντων = *ε-όντων*, 3rd pl. Imperat. Pres. from verb in *έω* (also gen. pl. of *Pres. partcp. Act.*).

c) *ἄται*, 3rd sing. of the *Pres. Indic.* or *Subj.* (Pass. or *Mid.*) from *άω*.

d) "Ισθι (from *οἶδα*) 'know,' and ισθι, 'be.'

Euphonic Rules.

8. When two consonants come together in the formation of words, the former is often changed for the sake of easier pronunciation.

The principal changes of this kind are the following :*

* These changes may be exhibited in the following table, which is arranged as the multiplication table often is :

	τ	δ	θ	σ	μ
Any <i>p</i> -sound with	πτ	βδ	φθ	ψ	μμ
Any <i>k</i> -sound with	κτ	γδ	χθ	ξ	γμ
Any <i>t</i> -sound with	στ	— ¹	σθ	σ	σμ

¹ This combination does not occur.

- Any *p*-sound with τ becomes $\pi\tau$.
 Any *p*-sound with δ becomes $\beta\delta$.
 Any *p*-sound with ζ becomes $\phi\zeta$.
 Any *p*-sound with ς becomes ψ .
 Any *p*-sound with μ becomes $\mu\mu$.
 Any *k*-sound with τ becomes $\kappa\tau$.
 Any *k*-sound with δ becomes $\gamma\delta$.
 Any *k*-sound with ζ becomes $\chi\zeta$.
 Any *k*-sound with ς becomes ξ .
 Any *k*-sound with μ becomes $\gamma\mu$.
 Any *t*-sound with τ becomes $\sigma\tau$.
 Any *t*-sound with δ (*this combination does not occur*).
 Any *t*-sound with ζ becomes $\sigma\zeta$.
 Any *t*-sound with ς becomes σ (i. e. the *t*-sound is thrown away).
 Any *t*-sound with μ becomes $\sigma\mu$.

☞ This table shows: (1) that a *p* or *k*-sound before a *t*-sound must be of the *same order of breathing* as the *t*-sound :* (2) that a *t*-sound before *s* is thrown away.

Obs. Ἐκ, ‘out of,’ in compound words retains its κ : thus, ἐκδίδωμι, ἐκ-ζέω, not ἐγ-δίδωμι, &c.

(Examples.)

τέτριβται	=	τέτριπται.	λελεγται	=	λέλεκται.
ἔστραφται	=	ἔστραπται.	βέβρεχται	=	βέβρεκται.
ῥάπδος	=	ῥάβδος.	ὄκδοος	=	ὄγδοος.
ἐπιγράφδην	=	ἐπιγράβδην.	πλέκδην	=	πλέγδην.
ἐτύπῳην	=	ἐτύφῳην.	ἐπλέκῳην	=	ἐπλέχῳην.
τριβῳήσομαι	=	τριφῳήσομαι.	λεγῳήσομαι	=	λεχῳήσομαι.
ἐπείζῃν	=	ἐπείσῃν.	ἀνύτσω	=	ἀνύσω
ἡρείδῃν	=	ἡρείσῃν.	ἐρείδσω	=	ἐρείσω.
λείπσω	=	λείψω.	πείζσω	=	πείσω.
τρίβσω	=	τρίψω.	τέτυπμαι	=	τέτυμμαι.
γράφσω	=	γράψω.	τέτριβμαι	=	τέτριμμαι.
πλέκσω	=	πλέξω.	γέγραφμαι	=	γέγραμμαι.

* That is, the first becomes a *smooth* mute, if the second is a *smooth* mute; a *middle* or *aspirate*, respectively, if the second is a *middle* or *aspirate*.

$\lambda\acute{e}\gamma\sigma\omega$	=	$\lambda\acute{e}\xi\omega.$	$\pi\acute{e}\pi\lambda\epsilon\kappa\mu\alpha i$	=	$\pi\acute{e}\pi\lambda\epsilon\gamma\mu\alpha i.$
$\beta\rho\acute{e}\chi\sigma\omega$	=	$\beta\rho\acute{e}\xi\omega.$	$\beta\acute{e}\beta\rho\epsilon\chi\mu\alpha i$	=	$\beta\acute{e}\beta\rho\epsilon\gamma\mu\alpha i.$

N before a P-sound (or ψ) becomes μ .

N before a K-sound (or ξ) becomes γ .

N before a T-sound remains unaltered.

N before a liquid is changed into that liquid.

N is usually* dropt before ζ , before σ in inflexion,† and in those compound words in which another consonant follows σ .

(Examples.)

$\acute{e}n\text{-}\pi\epsilon i\mu\alpha i$	=	$\acute{e}m\pi\epsilon i\mu\alpha i.$	$\sigma u n\text{-}\xi\acute{e}\omega$	=	$\sigma u n\gamma\xi\acute{e}\omega.$
$\acute{e}n\text{-}\beta\acute{a}ll\omega$	=	$\acute{e}m\beta\acute{a}ll\omega.$	$\sigma u n\text{-}\lambda o g i \zeta \omega$	=	$\sigma u n\lambda o g i \zeta \omega.$
$\acute{e}n\text{-}\phi\mu\alpha n$	=	$\acute{e}m\phi\mu\alpha n.$	$\sigma u n\text{-}\mu e t r i \alpha i$	=	$\sigma u n\mu e t r i \alpha i.$
$\acute{e}n\text{-}\psi\mu\chi\sigma$	=	$\acute{e}m\psi\mu\chi\sigma.$	$\sigma u n\text{-}\zeta u g i \alpha i$	=	$\sigma u n\zeta u g i \alpha i.$
$\sigma u n\text{-}\kappa a l \acute{e} \omega$	=	$\sigma u n\kappa a l \acute{e} \omega.$	$\delta a i m o n\text{-}\sigma i$	=	$\delta a i m o s i.$
$\sigma u n\text{-}\gamma i g u n \acute{w} \sigma k \omega$	=	$\sigma u n\gamma i g u n \acute{w} \sigma k \omega.$	$\sigma u n\text{-}\sigma t \eta \mu a$	=	$\sigma u n\sigma t \eta \mu a.$
$\sigma u n\text{-}\chi r o n \acute{o} s$	=	$\sigma u n\chi r o n \acute{o} s.$			

But : $\sigma u n t e i n \omega$, $\sigma u n d e \omega$, $\sigma u n z e \omega$.

Exceptions. The enclitics ; as : $\ddot{\alpha}n\pi e \rho$, $t o \nu g e$.

$\acute{e}n$ before ρ ; as : $\acute{e}n r i p t \omega$.

When a T-sound and ν together are ejected before σ , the remaining vowel, if *short*, is changed into a diphthong (ϵ into ϵi , and o into $o v$) ; if *doubtful*, it is lengthened. The long vowels (η , ω) are left unchanged. Thus :

$\tau u f \beta \acute{e}(\nu \tau) \sigma i$	becomes	$\tau u f \beta \acute{e} \epsilon i \sigma i.$	$\tau u \psi \alpha(\nu \tau) \sigma i$	becomes	$\tau u \psi \acute{a} \sigma i.$
$\sigma p \acute{e}(\nu \delta) \sigma \omega$	becomes	$\sigma p \acute{e} i \sigma \omega.$	$\gamma i \gamma a(\nu \tau) \sigma i$	becomes	$\gamma i \gamma \acute{a} \sigma i.$
$\lambda \acute{e} o(\nu \tau) \sigma i$	becomes	$\lambda \acute{e} o u \sigma i.$	$\delta e i k u n(\nu \tau) \sigma i$	becomes	$\delta e i k u \acute{n} \sigma i.$
$\tau u \acute{p} t o(\nu \tau) \sigma i$	becomes	$\tau u \acute{p} t o u \sigma i.$	$\tau u \acute{p} t \omega(\nu \tau) \sigma i$	becomes	$\tau u \acute{p} t \omega \sigma i.$

When the *same* aspirate would regularly be doubled, the former is changed into the kindred *smooth* : as $\Sigma a \pi \phi \acute{w}$ (not $\Sigma a \phi \phi \acute{w}$). $B \acute{a} k \chi o s$ (not $B \acute{a} \chi \chi o s$). $\acute{A} t \acute{a} \acute{s} i s$ (not $\acute{A} \acute{s} \acute{s} i s$). †

* *Exceptions.* $\acute{e}v$, as ; $\acute{e}n s \pi e i \rho \omega$, $\acute{e}n \zeta e \acute{u} g u n \mu i$: $\pi \acute{a} l i n$, as ; $\pi a l i n \sigma k i o s$: some forms of inflexion and derivation in $\sigma a i$ and $\sigma i s$, as ; $\pi e \acute{f} a n \sigma a i$, fr. $\phi a l i n \omega$: and some few substantives in $i w s$ and $u v s$. The ν in $\sigma u n$ becomes σ in composition before σ followed by a vowel ; as : $\sigma u s \sigma \acute{a} \zeta \omega$, instead of $\sigma u n \sigma \acute{a} \zeta \omega$.

† That is, in the *declensions* and *conjugations*.

‡ Even the *middle* mutes (β , γ , δ) are very seldom doubled, with

Of two aspirates in two consecutive syllables, the former is often changed into its kindred *smooth*.

This rule applies principally to roots beginning with Σ and ending with some other aspirate. The initial aspirate reappears, when, in the formation of cases or tenses, the *final aspirate* is changed.

Thus the roots $\Sigma\rho\varepsilon\phi$, $\Sigma\rho\varepsilon\chi$, become $\tau\rho\varepsilon\phi$, $\tau\rho\varepsilon\chi$: but when the ϕ , for instance, is changed into ψ or μ , the reason for getting rid of Σ no longer remains, and Σ will reappear: $\Sigma\rho\varepsilon\psi$, $\Sigma\rho\varepsilon\mu$. So $\tau\rho\varepsilon\chi\text{-}\acute{o}s$, $\tau\rho\varepsilon\chi\text{-}i$, but $\Sigma\rho\varepsilon\xi$, $\Sigma\rho\varepsilon\xi\acute{i}n$.

In the Imperative of the 1st Aor. Pass. the *last* aspirate is changed in the 2nd pers. sing.: e. g. $\gamma\rho\acute{a}\phi\eta\tau i$ (not $\gamma\rho\acute{a}\phi\eta\Sigma i$): $\kappa\rho\acute{u}\phi\eta\Sigma\tau i$ (not $\kappa\rho\acute{u}\phi\eta\Sigma\Sigma i$).

Irregular Substantives.

9. $\Sigma\Sigma$ R. means root (from which the word is declined *regularly*).

$\grave{\alpha}\eta\delta\omega\nu$, ($\grave{\eta}$), *nightingale*. G. $\grave{\alpha}\eta\delta\omega\nu s$ (*for* $\grave{\alpha}\eta\delta\omega\nu s$). V. $\grave{\alpha}\eta\delta\omega\bar{\eta}$.

$\grave{\alpha}\lambda s$, $\grave{\alpha}\lambda\acute{o}s$ ($\grave{\delta}$), *salt*. Pl. usually *oi* $\grave{\alpha}\lambda\acute{e}s$, $\grave{\alpha}\nu$, &c.

$\grave{\alpha}\lambda\omega s$ ($\grave{\eta}$), *threshing-floor*: mostly after Attic 2nd Decl. (with acc. $\grave{\alpha}\lambda\omega$); $\grave{\alpha}\lambda\omega\nu s$, &c. later.

$\grave{\alpha}\nu\alpha\xi$, $\grave{\alpha}\nu\alpha\xi\text{-}os$, *king*. V. $\grave{\alpha}\nu\alpha$ (*but only when a god is invoked*).

$\grave{\alpha}\pi\grave{\alpha}\lambda\lambda\omega\nu$, $\omega\nu s$, *Apollo*. Acc. $\grave{\alpha}\pi\grave{\alpha}\lambda\lambda\omega$. V. $\grave{\alpha}\pi\grave{\alpha}\lambda\lambda\omega\nu$.

$\grave{\alpha}\rho\eta s$ (*Mars*). G. $\grave{\alpha}\rho\epsilon\omega s$: in the poets (*for the sake of the metre*), $\grave{\alpha}\rho\epsilon\omega s$, $\grave{\alpha}\rho\epsilon\tau$, $\grave{\alpha}\rho\eta$ and $\grave{\alpha}\rho\eta\eta$. V. $\grave{\alpha}\rho\epsilon\omega s$.

$\grave{\alpha}\sigma\tau\grave{\eta}\rho$, *star*. Dat. pl. $\grave{\alpha}\sigma\tau\grave{\rho}\alpha\sigma i$, but not syncopated in other cases.

$\gamma\grave{\alpha}\lambda\alpha$ ($\tau\acute{o}$), *milk*. R. $\gamma\grave{\alpha}\lambda\acute{a}kt$. (Dat. pl. $\gamma\grave{\alpha}\lambda\acute{a}xi$, *Plat.*)

$\gamma\acute{e}\lambda\text{-}\omega s$, $\omega\tau o s$, &c. ($\grave{\delta}$), *daughter*. Acc. $\gamma\acute{e}\lambda\omega\tau a$, and, in poets and Lucian, $\gamma\acute{e}\lambda\omega\tau$.

$\gamma\acute{o}\nu\tau$ ($\tau\acute{o}$), *knee*. R. $\gamma\acute{o}\nu\tau\acute{a}t$.

$\gamma\acute{u}\eta\acute{h}$, *woman, wife*. R. $\gamma\acute{u}\eta\acute{a}ik$ *. V. $\gamma\acute{u}\nu\tau\acute{a}i$.

$\grave{\delta}\acute{e}\nu\delta\rho\tau o v$, *tree*. Regular: but in D. pl. (usually) $\grave{\delta}\acute{e}\nu\delta\rho\tau\acute{e}si(\nu)$.

$\grave{\delta}\acute{o}\rho\tau u$ ($\tau\acute{o}$), *spear*. R. $\grave{\delta}\acute{o}\rho\tau\acute{a}t$. Thuc. has old D. $\grave{\delta}\acute{o}\rho\acute{t}i$.

$\grave{\epsilon}\gamma\chi\acute{e}\lambda\omega s$ ($\grave{\delta}$), *eel*. G. $\text{-}\omega s$, &c.; but in dual and pl. like $\pi\grave{\eta}\chi\omega s$.

the exception of $\gamma\gamma$ (of which the first $\gamma = ng$). Of the *smooth mutes*, π and κ are but seldom doubled ($\grave{\iota}\pi\pi o s$, $\lambda\grave{\alpha}\kappa\kappa o s$): τ frequently; as are also σ and the *liquids*.

* With accent on the ult. of G. and D. $\gamma\acute{u}\eta\acute{a}ik\acute{o}s$, $\gamma\acute{u}\eta\acute{a}ik\acute{e}i$, $\gamma\acute{u}\eta\acute{a}ik\acute{a}\bar{\eta}u$, $\gamma\acute{u}\eta\acute{a}ik\acute{e}\bar{\eta}i$, $\gamma\acute{u}\eta\acute{a}ik\acute{o}\bar{\eta}u$ (*Aesch. Chœph.* 302), &c., but $\gamma\acute{u}\eta\acute{a}ik\acute{a}\bar{\eta}a$, $\gamma\acute{u}\eta\acute{a}ik\acute{e}\bar{\eta}es$. &c.

εἰκών, *όνος* (ή), *image*. G. *εἰκόνς*. Acc. *εἰκώ* (mostly Ion. and poet.). Acc. pl. *εἰκόνες* (Observe the accent).

Ζεύς, *Jupiter*. Δι-ός, Διῖ, Δία. V. Ζεῦ. [Ζηνός, Ζηνί, Ζῆνα, poet.]. ήρως, *ως*, *hero*. Acc. ήρωα, and also ήρω. In poets τῷ ήρῷ, and οἱ, τοὺς ήρως (the last also Luc.).

Θαλῆς, *Thales*. Θάλεω, Θαλῆ, Θαλῆν. In later writers also Θαλοῦ, and Θάλητος, -τι, &c.

χρίξ (ή), *hair*. G. *τριχός*, &c. D. pl. *χριξί(ν)*. [R. *χριχ*.]

κάρα (τό), *head*. G. *κρατός*. D. *κρατί* and *κάρᾳ*. A. *τὸ κάρα*, and (*Trag.*) *τὸν κράτα*. Acc. pl. *τοὺς κράτας* (*Eur.*).

κλεῖς (ή), *key*. *κλειδός*, *κλειδί*, *κλεῖδα* and *more commonly κλεῖν*. Plur. *κλεῖδες*. Acc. *κλεῖς*, later *κλεῖδας*. [*Eur.* *κλῆδα*, -δας from old Att. *κλῆς*.]

κυκέων (ό), *mess*; *porridge*. Acc. *κυκεῶ*, for *κυκεῶνα*.

κύων, *dog*. R. *κύν*. V. *κύον*.

λᾶας, *λᾶς* (ό), *stone*. *λᾶος* (in Soph. *λάου*), *λᾶϊ*, *λᾶαν* and *λᾶν* (*λᾶα*, *Callim.*). Pl. *λᾶες*, *λάων*, *λάεσσιν* and *λάεσιν*.

λίπα, prob. acc. from obsol. *τὸ λίπα*; found with *ἀλείφειν*, as *acc. cognatae significationis*.

μάρτυς, *witness*. *μάρτυρ-ος*, i. Acc. *a* and (*less commonly*) *μάρτυν*. D. pl. *μάρτυσι(ν)*. [*Μάρτυρ* nom. *Æol.* and late.]

ναῦς (ή), *ship*. The Attic forms are: *νεώς*, *νηī*, *ναῦν* | (*νέε?*), *νεοῖν* | *νῆες*, *νεῶν*, *ναυσί*, *ναῦς*. [G. *ηός*, &c. Att. poets and later prose.]

Οἰδίποος, *Oedipus*. *Οἰδίποδος* and *Οἰδίπον*. D. *Οἰδίποδι*. Acc. *Οἰδίποδα* and *Οἰδίποντι*. V. *Οἰδίπον*.

ὤρνις (ό, ή), *bird*, *ὤρνιζος*, &c. Acc. *ὤρνιζα*, less commonly *ὤρνιν*. Pl. reg. also (*more poetical*) *ὤρνεις*, *ὤρνέων*. D. *ὤρνισι(ν)*, only Acc. *ὤρνεας*, or *ὤρνις*. [On the quantity of the *i* see Liddell and Scott.]

οὖς (τό), *ear*. R. *ὦτ*. [G. plur. *ὦτων*.]

Πυνύξ (ή), *the Pnyx*. G. *Πυκνός*, &c. with transposition of the consonants.

Ποσειδῶν, *Neptune*. Acc. *Ποσειδῶ*. V. *Πόσειδον*.

σκάρω (τό), *filth*. R. *σκατ*. Hence G. *σκατός*, &c.

ὕδωρ (τό), *water*. R. *ὕδατ*.

χείρ (ή), *hand*. *χειρός*, &c. but G. and D. *Dual*, *χεροῖν*, *Dat*. Pl. *χερσί*. *χελιδών* (ή), *swallow*. *χελιδόνος*, but D. *χελιδοῖ*.

νιός, *son*. G. *νιόν*, reg., but also the following cases from *νιέύς*: *νιέος*, *νιέī*. Du. *νιέε*, *νιέοιν*. Pl. *νιέις*, *νιέων*, *νιέσι(ν)*, *νιέῖς*. Thucydides, Plato, and the orators prefer these forms.

On the place of ἄν.

10. As ἄν represents the *predicate* as conditional, it ought properly to be joined with the predicate, e. g. λέγομι ἄν, ἔλεγον ἄν; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. καὶ οὐκ ὅτε ἀσχημον ἄν φανεῖσθαι τὸ τοῦ Σωκράτους πρᾶγμα. Hence it is regularly joined to such words as modify the whole meaning of the sentence, viz. to *negative verbs* and *interrogatives*: οὐκ ἄν, οὐδὲ ἄν, οὐποτ’ ἄν, οὐδέποτ’ ἄν, &c.—τίς ἄν, τί ἄν, τί δ’ ἄν, τί δῆτ’ ἄν, πῶς ἄν, πῶς γὰρ ἄν, ἀρ’ ἄν, &c.;—also to *adverbs of place, time, manner*, and other adverbs, which in various ways modify the expression contained in the predicate and define it more exactly: ἐνταῦθα ἄν, τότ’ ἄν, εἰκότως ἄν, ἵστως ἄν, τάχ’ ἄν, μάλιστ’ ἄν, ἥκιστ’ ἄν, ῥᾳδίως ἄν, ἡδέως ἄν, &c.; to εἰ, ἐπειδή, ὅτε, ὅπότε, ὃς with *Subj.* (hence εἴν [ἵν, ἄν,] ἐπειδάν, ὅταν, ὅπόταν—ὅς ἄν=quicunque; si quis).

*Crasis.**

11. Both *Crasis* and *Elision* are marked, as the soft breathing is, by a comma over the syllable.

When two words, one of which ends and the other begins with a vowel, come together, it often happens that these vowels are changed into one *long vowel-sound*. This union is called *Crasis*, and the sign of it *Corōnis*. The Corōnis is placed above the *vowel-sound formed by Crasis*; and when this is a diphthong, above the *second vowel*; but it is omitted when the word *begins* with the vowel-sound formed by *Crasis*; as: τὸ ὄνομα = τοῦνομα, τὸ ἔπος = τοῦπος, τὰ ἀγαθά = τάγαθά, ὁ οἶνος = φῶνος.

When the combination formed by *crasis* is a *dissyllable* or *trochaic word* (˘), some grammarians still retain the accent of the second word; others change the *acute* into the *circumflex*. Thus, when the second word is *paroxytone*, some write τοῦπος, τᾶλλα, τᾶργα (for τὸ ἔπος, τὰ ἀλλα, τὰ ἔργα): others, τοῦπος, τᾶλλα, τᾶργα. The change into the circumflex is founded on the authority of the best MSS. It is, however, against the principle, that in contractions the circumflex arises only when the first of the contracted syllables has the *acute*, the second the *grave*.

If of the *two vowel-sounds* that are blended into one sound by *Crasis*, the latter is a *diphthong* that contains *i*, the *i* is written under

* Κρᾶσις means *a mixing or blending*. Κορωνίς, *any thing curved*; hence, *a little curved mark* with the pen.

(ι subscript) : it is *not* underwritten, when only the former is such a diphthong. Thus : καὶ εῖτα = κᾶτα ; but καὶ ἐπειτα = κᾶπειτα.

*Elision** consists in simply *throwing away a short vowel at the end of a word before another beginning with a vowel*. The sign of this is called *Apostrophe* ;* e. g. ἀπὸ οἴκου = ἀπ' οἴκου.

If the elision causes a *smooth mute* to precede an *aspirate*, the smooth mute must be changed into the aspirate. Thus, not ἀπ' οὖ, but ἀφ' οὖ ; not ἀντ' ὁν, but ἀντ' ὁν.—So in *Crasis* ; a smooth mute before an aspirated vowel is changed into the aspirate mute of the same organ : τὰ ἔτερα = θάτερα.

Correlative Adjectives and Adverbs.

12. *Correlative words* are those which express a *mutual relation (correlation)* to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and Depend. Interrog.
πόσος, -η, -ον ; how great ? how much ? quantus ?	ποσός, -ή, -όν, of some size or number, aliquantus	τόσος, -η,† -ον, so great, so much, tantus	ὅσος, -η, -ον, and όπόσος, -η, -ον,‡ quantus
ποῖος, -ᾶ, -ον ; of what kind ? qualis ?	ποιός, -ά, -όν, of some kind	τοῖος, -ᾶ, -ον,† of such a kind, talis	οῖος, -ᾶ, -ον, and όποῖος, -ᾶ, -ον, qualis
πηλίκος, -η, ον ; how great ? how old ?	wanting	τηλίκος, -ον, so great, so old	ἰηλίκος, -η, -ον, and όπηλίκος, -η, -ον, how great, how old

* *Elisio* (Lat.), *a squeezing out*. Ἀποστροφή means *a turning away*.

† Except in the combinations τοῖος καὶ (ἢ) τοῖος· τόσος καὶ τόσος· δσφ—τόσφ (= quo—eo, rare), and ἐκ τόσου, these forms were superseded by the compound forms : τοιόσδε, &c.

‡ The forms beginning with δπ'— are regularly the dependent interrogatives.

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Dependent Interrog.
<i>ποῦ</i> ; where? ubi?	<i>πού</i> , some- where, ali- cubi	wanting [<i>ἐνταῦθα</i> , <i>ἐνδιά-δε</i> , here: <i>ἔκει</i> , there]	<i>οῦ</i> , where, ubi	<i>ὅπου</i> , where, ubi
<i>ποῖεν</i> ; whence? unde?	<i>ποῖεν</i> , from some place, alicunde	wanting [<i>ἐνδένθε</i> , <i>ἐντεῦθεν</i> , hence: <i>ἐκεῖθεν</i> , thence]	<i>ὅδεν</i> , whence, unde	<i>ὅποῖεν</i> , whence, unde
<i>ποῖ</i> ; whither? quo?	<i>ποί</i> , to some place, ali- quo	wanting [<i>ἐκεῖστε</i> , thither: sts. <i>ἐνταῦθα</i> , <i>ἐνδιάδε</i> = hither]	<i>οῖ</i> , whither, quo	<i>ὅποι</i> , whi- ther, quo
<i>πότε</i> ; when? quando?	<i>ποτέ</i> , some- time, ali- quando	<i>τότε</i> , then, tum	<i>ὅτε</i> , when, quum	<i>ὅπότε</i> , when, quando
<i>πηνίκα</i> ; quo temporis pun- cto? quotā horā?	wanting	<i>τηνι-</i> <i>κάδε</i> } hoc <i>τηνι-</i> <i>καῦτα</i> } ipso tempore	<i>ηνίκα</i> , when, quo ipso tempore	<i>ὅπηνίκα</i> , when, quo ipso tem- pore
<i>πῶς</i> ; how?	<i>πώς</i> , some how	<i>οὕτω(s)</i> , <i>ῳδε</i> , so	<i>ώς</i> , how	<i>ὅπως</i> , how
<i>πῇ</i> ; whither? [also where?] how?	<i>πή</i> , to some place, some how	<i>τῇδε</i> } hither <i>ταῦτῃ</i> } or here	<i>ἥ</i> , where, whither	<i>ὅπη</i> , where, whither.

Irregular Comparison.

13. These comparatives and superlatives really belong to some obsolete positive, but are conveniently arranged under some extant positive with which they agree in meaning.

Positive.

1. *ἀγαθός*, good2. *κακός*, bad

Comparative.

<i>ἀμείνων</i> , neut. <i>ἀμεινον</i>	<i>βελτίων</i>
<i>κρείσσων</i> , Att. <i>κρείτ-</i>	<i>των*</i>
<i>λώτων</i> (for <i>λωίων</i>)	
<i>κακίων</i>	
<i>χείρων</i>	
<i>ησσων</i> , Att. <i>ηττων*</i> (<i>inferior</i>).	

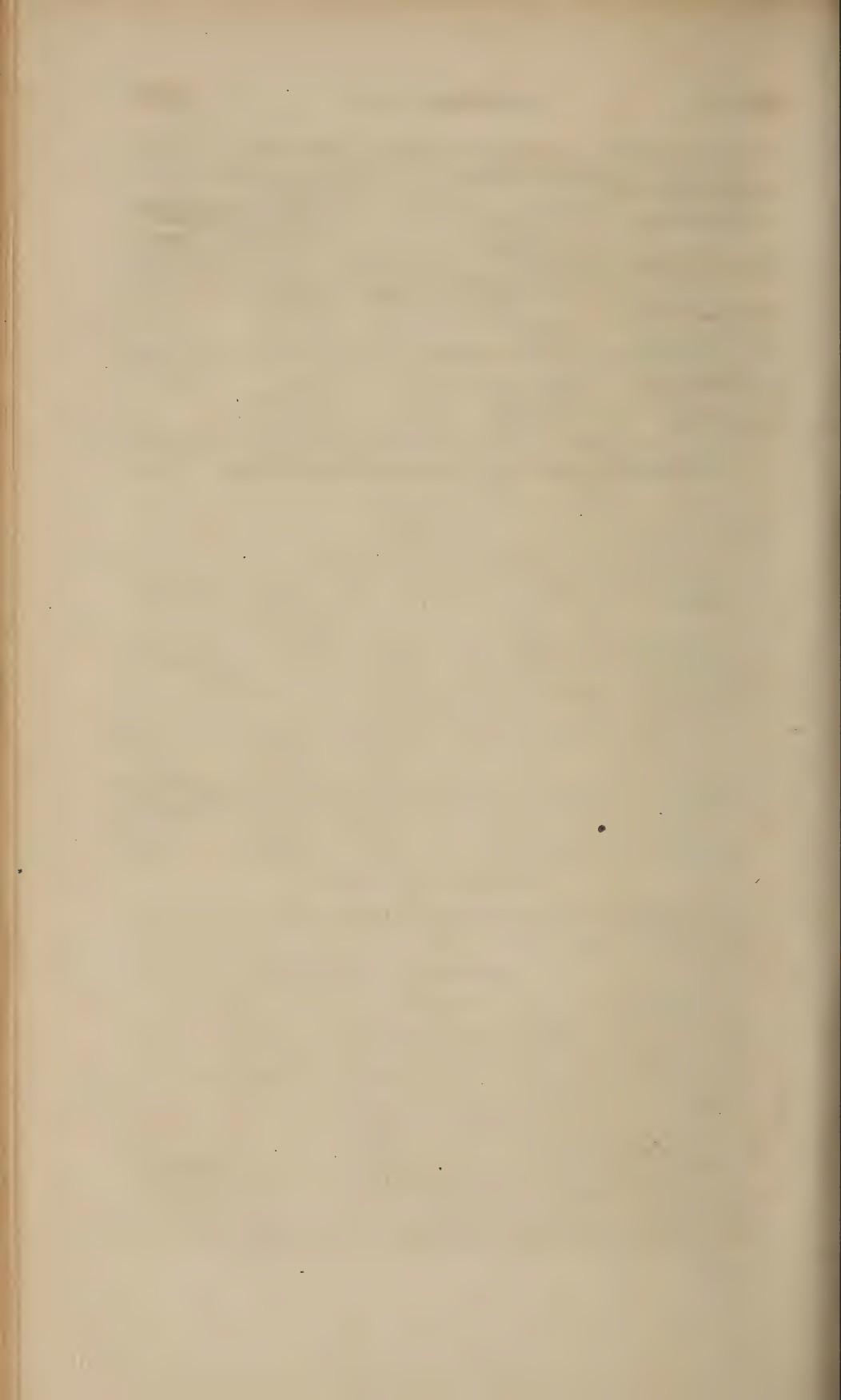
Superlative.

<i>ἄριστος</i> .
<i>βέλτιστος</i> .
<i>κράτιστος</i> .
<i>λώτιστος</i> .
<i>κακιστος</i> .
<i>χείριστος</i> .

* The forms in *-σσων* occur in the earlier Attic writers.

3. καλός, <i>beautiful</i>	καλλίων	κάλλιστος.
4. ἀλγεινός, <i>painful</i>	{ ἀλγεινότερος ἀλγίων	{ ἀλγεινότατος. ἀλγιστος.
5. μακρός, <i>long</i>	μακρότερος	μακρότατος and μήκι-
6. μικρός, <i>small</i>	{ μικρότερος μείων	μικρότατος. [στος.
7. ὀλίγος, <i>little</i>	{ ἐλάσσων, Att. ἐλάττων*	ἐλάχιστος.
8. μέγας, <i>great</i>	μείζων	μέγιστος.
9. πολύς, <i>much</i>	πλείων οἱ πλέων	πλεῖστος.
10. ράδιος, <i>easy</i>	ράων	ῥάστος.
11. πέπων, <i>ripe</i>	πεπαίτερος	πεπαίτατος.
12. πίων, <i>fat</i>	πιότερος	πιότατος.

* The form in *-σσων* occurs in the earlier Attic writers.



P A R A D I G M S.

For the convenience of the pupil and for easy reference, the various Paradigms given at intervals (as well as the others required for use) are here collected together.

1. *The Article.*

Singular.			Plural.			Dual.		
<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
N. ὁ	ἡ	τό	N. οἱ	αι	τά	N. A. τώ [τά]	τώ	
G. τοῦ	τῆς	τοῦ	G. τῶν	τῶν	τῶν	G. D. τοῖν	[ταῖν]	τοῖν
D. τῷ	τῇ	τῷ	D. τοῖς	ταῖς	τοῖς			
A. τόν	την	τό	A. τούς	τάς	τά			

a) In the dual the feminine is more commonly *τώ*, *τοῖν*, than *τά*, *ταῖν*. *Tá* (as *fem. dual*) is very uncommon.

2. *Terminations of the Three Declensions.*

	I.	II.	III.
Sing.	<i>fem.</i> η, ἄ, ἀ, <hr/> <i>mas.</i> ησ, ἀσ,	<i>m.f.</i> οσ, neut. ον <hr/>	various
Nom.	<hr/> <i>Gen.</i> ησ or ασ <hr/> <i>Dat.</i> η or α <hr/> <i>Acc.</i> ην or αν <hr/> <i>Voc.</i> η or α	<i>ov</i> <hr/> <i>ov</i> <hr/> <i>ov</i> , neut. ον <hr/> <i>ε</i> , neut. ον	<i>os</i> (ωσ) <hr/> <i>ι</i> <hr/> <i>a</i> or <i>v</i> { neut. as <hr/> <i>—</i> { nom.
<i>Plur.</i>	<i>N. V.</i> αι <i>Gen.</i> ων (circumflexed) <i>Dat.</i> αισ <i>Acc.</i> ᾶσ	<i>οι</i> , neut. ἄ ων <i>οισ</i> <i>οισ</i> , neut. ἄ	ἄσ, neut. ἄ ων σιν or σι ᾶσ, neut. α
<i>Dual.</i>	<i>N.A.V.</i> ἄ <i>G. D.</i> αιν	<i>ω</i> <i>οιν</i>	<i>ε</i> <i>οιν</i>

In the *second* declension, and in masculine nouns of the *first*, the original termination of the gen. sing. was *o* (the final letter of the roots being *a*, *o*, respectively); *a-o* and *o-o* being contracted into *ov*. The termination of the *dative singular* is *i* in all the declensions, but in the first two it is *subscript*.

In the formation of the dative plural the T-sounds and *v* are rejected : and

<i>αντσι</i>	<i>εντσι</i>	<i>οντσι</i>	<i>υντσι</i>
become <i>ἄσι</i>	<i>εισι</i>	<i>ουσι</i>	<i>ῦσι</i> .

3. First Declension.

	victory.	attempt.	Muse.	citizen.	young man.
Sing.	Nom. νίκη	πεῖρα	Μοῦσα	πολίτης (i)	νεανίας
	Gen. νίκης	πεῖρας	Μούσης	πολίτου	νεανίου
	Dat. νίκη	πεῖρα	Μούσῃ	πολίτῃ	νεανίᾳ
	Acc. νίκην	πεῖραν	Μούσαν	πολίτην	νεανίζην
	Voc. νίκη	πεῖρα	Μοῦσα	πολίτᾳ	νεανίᾳ
Plur.	Nom. νίκαι	πεῖραι	Μοῦσαι	πολίται	νεανίαι
	Gen. νικῶν	πεῖρῶν	Μουσῶν	πολιτῶν	νεανίων
	Dat. νίκαις	πεῖραις	Μούσαις	πολίταις	νεανίαις
	Acc. νίκας	πεῖρας	Μούσας	πολίτας	νεανίας
	Voc. νίκαι	πεῖραι	Μοῦσαι	πολίται	νεανίαι
Dual. N.A.V.	νίκα	πεῖρα	Μούσα	πολίτη	νεανία
	G. D.	νίκαιν	Μούσαιν	πολίταιν	νεανίαιν

4. Second Declension.

	word.	island.	way.	garment.
Sing.	N. λόγος	νῆσος	όδός	ἱμάτιον
	G.	νήσου	όδον	ἱματίου
	D.	νήσῳ	όδῷ	ἱματίῳ
	A.	νήσον	όδόν	ἱμάτιον
	V.	νήσε	όδέ	ἱμάτιον
Plur.	N. λόγοι	νῆσοι	όδοι	ἱμάτια
	G.	νήσων	όδῶν	ἱματίων
	D.	νήσοις	όδοῖς	ἱματίοις
	A.	νήσους	όδούς	ἱμάτια
	V.	νήσοι	όδοί	ἱμάτια.
Dual. N.A.V.	λόγω	νήσω	όδώ	ἱματίω
	G. D.	νήσοιν	όδοῖν	ἱματίοιν

The Vocative of words in *os* sometimes ends in *os*; as: ὁ φίλε and ὁ φίλος; always ὁ θεός.

5. (Adjectives in *os*.)

	(good.)			(hateful, hostile.)		
Sing.	m.	f.	n.	m.	f.	n.
Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἐχθρός	ἐχθρά	ἐχθρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἐχθροῦ	ἐχθρᾶς	ἐχθροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἐχθρῷ	ἐχθρᾷ	ἐχθρῷ
Acc.	ἀγαθόν	ἀγαθήν	ἀγαθόν	ἐχθρόν	ἐχθράν	ἐχθρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἐχθρέ	ἐχθρά	ἐχθρόν
<i>Plur.</i>						
Nom. V.	ἀγαθοί	ἀγαθαί	ἀγαθά	ἐχθροί	ἐχθραί	ἐχθρά
Gen.	ἀγαθῶν	ἀγαθῶν	ἀγαθῶν	ἐχθρῶν	ἐχθρῶν	ἐχθρῶν
Dat.	ἀγαθοῖς	ἀγαθαῖς	ἀγαθοῖς	ἐχθροῖς	ἐχθραῖς	ἐχθροῖς
Acc.	ἀγαθούς	ἀγαθάς	ἀγαθά	ἐχθρούς	ἐχθράς	ἐχθρά.
<i>Dual.</i>						
N. A. V.	ἀγαθώ	ἀγαθά	ἀγαθώ	ἐχθρώ	ἐχθρά	ἐχθρώ
G. D.	ἀγαθοῖν	ἀγαθαῖν	ἀγαθοῖν	ἐχθροῖν	ἐχθραῖν	ἐχθροῖν

6. Contraction of the Second Declension.

	(a)	(b)	(c)
	voyage.	voyage round.	bone.
S. N.	πλόος = πλοός	περίπλοος = περίπλους	δστέον = δστοῦν.
G.	πλοῦ	περίπλου	δστοῦ
D.	πλῷ	περίπλῳ	δστῷ
A.	πλοῦν	περίπλουν	δστοῦν
V.	πλοῦ	περίπλου	δστοῦν
P. N.	πλοῖ	περίπλοι	δστᾶ
G.	πλῶν	περίπλων	δστῶν
D.	πλοῖς	περίπλοις	δστοῖς
A.	πλοῦς	περίπλους	δστᾶ
V.	πλοῖ	περίπλοι	δστᾶ
D. N. A. V.	πλώ	περίπλω	δστῶ
G. D.	πλοῖν	περίπλοιν	δστοῦν

7. Adjectives in (εος, οος =) ους.

	(a)	(b)
S. {	(χρύσε-ος χρυσέ-α χρύσε-ον) χρυσοῦς χρυσῆ χρυσοῦν	{ ἀπλό-ος ἀπλό-η ἀπλό-ον ἀπλοῦς ἀπλῆ ἀπλοῦν
	χρυσοῦ χρυσῷ χρυσοῦν	ἀπλοῦ ἀπλῷ ἀπλοῦν
P.	χρυσοῖς χρυσαῖ χρυσῶν (m. f. n.)	ἀπλοῖς ἀπλῶν (m. f. n.)
	χρυσοῖς χρυσοῦς	ἀπλοῖς ἀπλοῦς
D.	χρυσοῖς χρυσαῖς χρυσοῖν	ἀπλοῖς ἀπλοῖν
	χρυσοῖς χρυσοῦς	ἀπλαῖς ἀπλᾶς

(The fem. έα = â, when a vowel or ρ precedes : (ἀργύρεος =)
ἀργυροῦς, ἀργυρᾶ, ἀργυροῦν.)

8. Attic (Second) Declension.

Lesson 18.]	(a)	(b)	(c)
	people.	rope.	dining-room.
Sing. N.	ὁ λεώς	ἡ κάλως	τὸ ἀνώγεων
G.	λεώ	κάλω	ἀνώγεω
D.	λεῷ	κάλῳ	ἀνώγεῳ
A.	λεών	κάλων	ἀνώγεων
V.	λεώς	κάλως	ἀνώγεων
Pl.	λεώ	κάλῳ	ἀνώγεω
N.	λεών	κάλων	ἀνώγεων
G.	λεών	κάλφος	ἀνώγεως
D.	λεώς	κάλφος	ἀνώγεω
A.	λεώς	κάλφος	ἀνώγεω
V.	λεώ	κάλῳ	ἀνώγεω
Dual. N. A. V.	λεώ	κάλῳ	ἀνώγεω
G. D.	λεῷν	κάλῳν	ἀνώγεων

9. *Adjective in εως (m. f.), εων (n.).*

Sing.

Plur.

	<i>m. f.</i>	<i>n.</i>	
N.	ἱλεως	ἱλεων	ἱλεω
G.	ἱλεω	ἱλεω	ἱλεων
D.	ἱλεω	ἱλεω	ἱλεως
A.	ἱλεων	ἱλεων	ἱλεως
V.	ἱλεως	ἱλεων	ἱλεω

Dual. N. A. V. ἵλεω G. D. ἵλεων

10. *Third Declension.*Roots, κορακ, παιδ, θω, πραγματ, θηρ,
αίων, δαιμον, λεοντ, γιγαντ

Sing.

	δ (raven)	ό, ή (child)	ό (jackal)	τὸ (thing)
N.	κόραξ	παῖς	θώς	πράγμα
G.	κόρακος	παιδός	θωός	πράγματος
D.	κόρακι	παιδί	θωΐ	πράγματι
A.	κόρακα	παιδὰ	θῶα	πράγμα
V.	κόραξ	παῖ	θώς	πράγμα

Plur.

	N. κόρακες	παῖδες	θῶες	πράγματα
G.	κοράκων	παιδῶν	θώων	πραγμάτων
D.	κόραξι(ν) ^a	παισί(ν) ^b	θωσί(ν)	πράγμασι(ν) ^c
A.	κόρακας	παιδᾶς	θῶας	πράγματα
V.	κόρακες	παῖδες	θῶες	πράγματα

Dual.

	N. A. V. κόρακε	παῖδε	θῶε	πράγματε
G. D.	κοράκουν	παιδῶιν	θώοιν	πραγμάτοιν.

^a = κόρακ-σι(ν).^b = παῖδ-σιν.^c = πράγματ-σιν.

	Sing.	ό (animal)	ό (age)	ό, ή, (divinity)	ό (lion)	ό (giant)
N.	θῆρ	αιών	δαίμων	λέων	γίγας	
G.	θηρός	αιώνος	δαίμονος	λέοντος	γίγαντος	
D.	θηρί	αιώνι	δαίμονι	λέοντι	γίγαντι	
A.	θῆρα	αιώνα	δαίμονα	λέοντα	γίγαντα	
V.	θῆρ	αιών	δαίμον	λέον	γίγαν	

Plur.

	N. θῆρες	αιώνες	δαίμονες	λέοντες	γίγαντες
G.	θηρῶν	αιώνων	δαίμονων	λεόντων	γιγάντων
D.	θηρσί(ν)	αιώνι(ν) ^d	δαίμονσι(ν) ^e	λεόντσι(ν) ^f	γιγάντσι(ν) ^g
A.	θῆρας	αιώνας	δαίμονας	λεόντας	γιγάντας
V.	θῆρες	αιώνες	δαίμονες	λέοντες	γιγαντες

Dual.

	N. A. V. θῆρε	αιώνε	δαίμονε	λέοντε	γίγαντε
G. D.	θηροῖν	αιώνοιν	δαίμονοιν	λεόντοιν	γιγαντοιν

^d = αἰών-σι(ν).^e = δαίμον-σι(ν).^f = λέοντ-σι(ν).^g = γιγαντ-σι(ν).

Comparative in ον.

11.

(Root εὐδαιμον.)	
m. f.	n.
εὐδαίμων	εὐδαιμον
G.	εὐδαίμονος
D.	εὐδαίμονι
A.	εὐδαίμονα
V.	εὐδαιμον

Singular.

	m. f.	n.	m. f.	n.
N.	μείζων		μείζον	
G.	μείζονος		μείζονι	
D.	μείζονα	οτ	μείζω	μείζον
A.	μείζον		μείζον	

Plural.

N.V.	εὐδαίμονες	εὐδαίμονα	{ μείζονες μείζους	{ μείζονα μείζω
G.	εὐδαιμόνων			μείζονων
D.	εὐδαίμοσι(ν)			μείζοσι(ν)

Dual.

N.A.V.	εὐδαίμονε		μείζονε	
G.D.	εὐδαιμόνοιν		μείζονοιν	

13.

(Root μελαν.)

Singular.

N.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλας	μέλαινα	μέλαν

(Root χαριεντ.)

χαρίεις	χαρίεσσα	χαρίεν
χαρίεντος	χαριέσσης	χαριέντος
χαρίεντι	χαριέσση	χαριέντι
χαρίεντα	χαριέσσαν	χαρίεν
χαρίεν	χαριέσσα	χαρίεν

Plural.

N.V.	μέλανες	μέλαιναι	μέλανα	χαρίεντες	χαριέσσαι	χαρίεντα
G.	μέλάνων	μελαινῶν	μελάνων	χαριέντων	χαριέσσων	χαριέντων
D.	μέλασι(ν)	μελαίναις	μέλασι(ν)	χαριέσι(ν)*	χαριέσσαις	χαριέσι(ν)
A.	μέλανας	μελαινᾶς	μέλανα	χαριέντας	χαριέσστας	χαριέντα

Dual.

N.A.V.	μέλανε	μελαινᾶ	μέλανε	χαρίεντε	χαριέσστα	χαριέντε
G.D.	μελάνοιν	μελαινῶν	μελάνοιν	χαριέντοιν	χαριέσσαιν	χαριέντοιν

15.

Singular.

(Root παντ.)

Plural.

N.V.	πᾶς	πᾶσα	πᾶν	πάντες	πᾶσαι	πάντα
G.	παντός	πάσης	παντός	πάντων	πασῶν	πάντων
D.	παντί	πάσῃ	παντί	πάσι(ν)	πάσαις	πάσι(ν)
A.	πάντα	πᾶσαν	πᾶν	πάντας	πάσας	πάντα

Dual. N.A.V. πάντε

G.D. πάντοιν

πάσα

πάσαιν

πάντε

πάντοιν

* Obs. dat. χαριέσι, not χαριέισι.

16. *Participle of Pres. Act. (Root λειποντ.)*

Sing.	N.V.	λείπων	λείπουσα	λείπον
	G.	λείποντος	λειπούσης	λείποντος
	D.	λείποντι	λειπούσῃ	λείποντι
	A.	λείποντα	λειπούσαν	λείπον
Plural.	N.V.	λείποντες	λειπούσαι	λείποντα
	G.	λειπόντων	λειπούσῶν	λειπόντων
	D.	λείποντι(ν)	λειπούσαις	λειπούσι(ν)
	A.	λείποντας	λειπούσας	λείποντα
Dual.	N.A.V.	λείποντε	λειπούσα	λείποντε
	G.D.	λειπόντοιν	λειπούσαιν	λειπόντοιν

17. *Participle of Aor. 1. Act. (Root λειψαντ.)*

Sing.	N.V.	λείψας	λείψασα	λείψαν
	G.	λείψαντος	λειψάσης	λείψαντος
	D.	λείψαντι	λειψάσῃ	λείψαντι
	A.	λείψαντα	λειψάσαν	λείψαν
Plural.	N.V.	λείψαντες	λειψάσαι	λείψαντα
	G.	λειψάντων	λειψάσῶν	λειψάντων
	D.	λείψαντι(ν)	λειψάσαις	λείψαντι(ν)
	A.	λείψαντας	λειψάσας	λείψαντα
Dual.	N.A.V.	λείψαντε	λειψάσα	λείψαντε
	G.D.	λειψάντοιν	λειψάσαιν	λειψάντοιν

18. (a) Sing.

N.	πολύς	πολλή	πολύ
G.	πολλού	πολλῆς	πολλού
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ
V.	πολύ	πολλή	πολύ

Plural.

N.	πολλοί	πολλαί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν

etc. regular.

(b) Sing.

μέγας	μεγάλη	μέγα
μεγάλου	μεγάλης	μεγάλου
μεγάλῳ	μεγάλῃ	μεγάλῳ
μεγαν	μεγάλην	μέγα
μέγα	μεγάλη	μέγα

Plural.

μεγάλοι	μεγάλαι	μεγάλα
μεγάλων	μεγάλων	μεγάλων

etc. regular.

19. (a) father. (b) mother. (c) daughter. (d) man.

Sing.	N.	δ πατήρ	ἡ μήτηρ	ἡ θυγατήρ	ὁ ἀνήρ
	G.	πατρός	μητρός	θυγατρός	ἀν-δ-ρός
	D.	πατρί	μητρί	θυγατρί	ἀν-δ-ρί
	A.	πατέρα	μητέρα	θυγατέρα	ἀν-δ-ρα
	V.	πάτερ	μητέρ	θύγατερ	ἄνερ
Plural.	N.	πατέρες	μητέρες	θυγατέρες	ἄν-δ-ρες
	G.	πατέρων	μητέρων	θυγατέρων	ἀν-δ-ρῶν
	D.	πατράσι(ν)	μητράσι(ν)	θυγατράσι(ν)	ἀν-δ-ράσι(ν)
	A.	πατέρας	μητέρας	θυγατέρας	ἀν-δ-ρας
	V.	πατέρες	μητέρες	θυγατέρες	ἀν-δ-ρες
Dual.	N.A.V.	πατέρε	μητέρε	θυγατέρε	ἀν-δ-ρε
	G.D.	πατέρουν	μητέρουν	θυγατέρουν	ἀν-δ-ροῦν

20.

Sing.	N.	τὸ κέρας	τὸ κρέας
	G.	κέρατ-ος, κέρως	κρέως
	D.	κέρατ-ι, κέρᾳ	κρέᾳ
	A.	κέρας	κρέας
Plural.	N.	κέρατ-α, κέρα	κρέα
	G.	κεράτ-ων, κερῶν	κρεῶν
	D.	κέρα-σι(ν)	κρέα-σι(ν)
	A.	κέρατ-α, κέρα	κρέα
Dual.	N.A.V.	κέρατ-ε, κέρα (?)	κρέα
	G.D.	κεράτ-οιν, κερῶν (?)	κρεῶν

21.

Singular.

trireme.

wall.

N.	ἡ τριήρης	τὸ τεῖχος
G. (τριήρεος)	τριήρους	(τείχεος)
D. (τριήρει)	τριήρει	(τείχει)
A. (τριήρεα)	τριήρη	τείχος
V.	τριήρες	τείχος

Plural.

N. (τριήρεες)	τριήρεις	(τείχεα)	τείχη
G. (τριηρέων)	τριηρῶν	(τειχέων)	τειχῶν
D.	τριηρεσι(ν)		τειχεσι(ν)
A. (τριήρεας)	τριήρεις	(τείχεα)	τείχη
V. (τριηρέες)	τριηρεις	(τειχεα)	τειχη

Dual.

N.A.V. (τριήρεε)	τριήρη	(τείχεε)	τείχη
G.D. (τριηρέοιν)	τριηροιν	(τειχέοιν)	τειχοῖν

22. *Adjective in ης.*

m. f.

n.

Sing.	N.	σαφής	σαφές
	G.	(σαφέ-ος) σαφοῦς	
	D.	(σαφέ-ι) σαφεῖ	
	A. (σαφέ-α)	σαφῆ	σαφές
	V.	σαφές	σαφές
Plural.	N. (σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῆ
	G.	(σαφέ-ων) σαφῶν	
	D.	σαφέσι(ν)	
	A. (σαφέ-ας)	σαφεῖς	(σαφέ-α) σαφῆ
	V. (σαφέ-ες)	σαφεῖς	(σαφέ-α) σαφῆ
Dual.	N.A.V.	σαφέ-ε	σαφῆ
	G.D.	σαφέ-οιν	σαφοῖν

☞ Compound paroxytones in ης remain paroxytones in the contracted Gen. pl.; as: *συνήθων, αὐτάρκων* (fr. *συνήθης, αὐτάρκης*).

23.

Sing.	Plur.
city, town.	
N. πόλις (ἡ) πόλεις	πῆχυς (ό) πήχεις
G. πόλεως πόλεων	πήχεως πήχεων
D. πόλει πόλεσι(ν)	πήχει πήχεσι(ν)
A. πόλιν πόλεις	πήχυν πήχεις
V. πόλι πόλεις	πήχυ πήχεις
Dual. N.A.V. πόλες (πόλη)	
G.D. πολέοιν	

24.

Sing.	Plur.
fore-arm; cubit.	
N. πῆχυς (ό) πήχεις	ἄστυ (τό) ἄστη
G. πήχεως πήχεων	ἄστεος ἄστεων
D. πήχει πήχεσι(ν)	ἄστει ἄστεσι(ν)
A. πήχυν πήχεις	ἄστυ ἄστη
V. πήχυ πήχεις	ἄστυ ἄστη
Dual. N.A.V. πήχεις (πήχη)	{ Dual of πῆχυς and
G.D. πολέοιν	{ ἄστυ not found.

25.

Sing.	Plur.
city.	
N. ἄστυ (τό) ἄστη	
G. ἄστεος ἄστεων	
D. ἄστει ἄστεσι(ν)	
A. ἄστυ ἄστη	
V. ἄστυ ἄστη	

26.

(Adjectives in *υς* are contracted in some forms.)

Singular.

m.	f.	n.	m.	f.	n.
N. γλυκύς γλυκεῖα γλυκύ γλυκεῖς γλυκεῖαι γλυκέα					
G. γλυκέος γλυκείας γλυκέος γλυκέων γλυκεῖῶν γλυκέων					
D. γλυκεῖ γλυκεῖα γλυκεῖ γλυκεῖσι(ν) γλυκεῖαις γλυκέσι(ν)					
A. γλυκύ γλυκεῖαν γλυκύ γλυκεῖς γλυκεῖᾶς γλυκέα					
V. γλυκύ γλυκεῖα γλυκύ γλυκεῖς γλυκεῖαι γλυκέα					
Dual. N.A.V. γλυκέε γλυκεία γλυκέε					
G. γλυκέοιν γλυκείειν γλυκέοιν					

27.

Singular.

Plural.

Dual.

a king.

N. δ βασιλεύς	N. βασιλεῖς (old Att. βασιλῆς)	N.A.V. βασιλέε
G. βασιλέως	βασιλέων	G.D. βασιλέοιν
D. βασιλεῖ	βασιλεῦσι(ν)	
A. βασιλέᾶ	βασιλέας (βασιλεῖς)	
V. βασιλεῦ	βασιλεῖς	

28.

Singular.

N. ιχθύς
G. ιχθύος
D. ιχθύῃ
A. ιχθύν
V. ιχθύ

Plural.

N. ιχθύες
G. ιχθύων
D. ιχθύσιν
A. ιχθύν
V. ιχθύες

Dual.

N.A. { [ιχθύε]
{ ιχθῦ
G.D. ιχθύοιν

Singular.

N. βοῦς	γραῦς
G. βοός	γραός
D. βοῖ	γραῖ
A. βοῦν	γραῦν
V. [βοῦ]	γραῦ

Plural.

βόες [βοῦς]	γράες [γραῦς]
βοῶν	γραῶν
βοοστίν	γραυστίν
[βόας] βοῦς	[γράας] γραῦς
βόες [βοῦς]	γράες [γραῦς]

Dual.

N.A.V. βόε.

G.D. βοοῦν.

30.

Sing. N. ὁ, ἡ πόρτις, calf.

G. πόρτιος

D. πόρτι·, πόρτη

A. πόρτιν

V. πόρτι

Plur. N. πόρτι·ες, πόρτης

G. πορτί·ων

D. πόρτι·σι(ν)

A. πόρτι·ας, πόρτης

V. πόρτι·ες, πόρτης

Dual. N. A. V. πόρτι·ε

G.D. πορτί·οιν

31.

ἡ ἔγχελυς, eel.

ἔγχελυ·ος

ἔγχελυ·ϊ

ἔγχελυν

ἔγχελυν

ἔγχελεις

ἔγχελε·ων

ἔγχελε·σι(ν)

ἔγχελεις

ἔγχελεις

ἔγχελε·ε

ἔγχελε·οιν

32.

ὁ, ἡ οἶς, sheep.

οἶος

οἴ

οἴν

οἶς

οἶες

οἶῶν

οῖσι(ν)

οῖας, rarer οἶς

οἶες

Xenophon uses the Ionic forms of οἶς, viz. οἴν, οἴες, οἶων, οῖας and οῖς.—K.

33. Participle of Aor. 1. Pass. (Root λειφθέντ.)

m.

	N.	f.	n.
Sing.	N. λειφθεῖς (oxytone)	λειφθεῖσα	λειφθέν
	G. λειφθέντος	λειφθείσης	λειφθέντος
	D. λειφθέντι	λειφθείσῃ	λειφθέντι
	A. λειφθέντα	λειφθείσαν	λειφθέν
	V. λειφθεῖς	λειφθεῖσα	λειφθέν
Plur.	N. λειφθέντες	λειφθεῖσαι	λειφθέντα
	G. λειφθέντων	λειφθείσων	λειφθέντων
	D. λειφθείσι(ν)	λειφθείσαις	λειφθείσι(ν)
	A. λειφθέντας	λειφθείσᾶς	λειφθέντα
	V. λειφθέντες	λειφθεῖσαι	λειφθέντα
Dual. N. A. V.	λειφθέντε	λειφθείσᾶ	λειφθέντε
G. D.	λειφθέντοιν	λειφθείσαιν	λειφθέντοιν

34. Participle of Aor. 2. Act. (Root λιπόντ.)

m.

	N.	f.	n.
Sing.	N. λιπών (oxytone)	λιπούσα	λιπόν
	G. λιπόντος	λιπούσης	λιπόντος
	D. λιπόντι	λιπούσῃ	λιπόντι
	A. λιπόντα	λιπούσαν	λιπόν
	V. λιπών	λιπούσα	λιπόν
Plur.	N. λιπόντες	λιπούσαι	λιπόντα
	G. λιπόντων	λιπούσων	λιπόντων
	D. λιπούσι(ν)	λιπούσαις	λιπούσι(ν)
	A. λιπόντας	λιπούσᾶς	λιπόντα
	V. λιπόντες	λιπούσαι	λιπόντα
Dual. N. A. V.	λιπόντε	λιπούσᾶ	λιπόντε
G. D.	λιπόντοιν	λιπούσαιν	λιπόντοιν

35. *Participle of Perf. Act. (Root λελυκότ.)*

Sing.	N. V.	λελυκώς	λελυκυῖα	λελυκός
	G.	λελυκότος	λελυκυῖας	λελυκότος
	D.	λελυκότι	λελυκυῖᾳ	λελυκότι
	A.	λελυκότα	λελυκυῖαιν	λελυκός
Plural.	N. V.	λελυκότες	λελυκυῖαι	λελυκότα
	G.	λελυκότων	λελυκυῖῶν	λελυκότων
	D.	λελυκόσι(ν)	λελυκυῖαις	λελυκόσι(ν)
	A.	λελυκότες	λελυκυῖαις	λελυκότα
Dual.	N. A. V.	λελυκότε	λελυκυῖα	λελυκότε
	G.D.	λελυκότοιν	λελυκυῖαιν	λελυκότοιν

36. *Declension of the first four numerals.*

N. 1	εἷς, μιᾶς, ἕν	3 τρεῖς, τρία	Tέσσαρες or τέτ-
G. 1	ἐνός, μιᾶς, ἐνός	3 τριῶν	ταρες.—Δύο may
D. 1	ἐνί, μιᾷ, ἐνί	3 τρισί(ν)	also be used as in-
A. 1	ἐνα, μιὰν, ἐν	3 τρεῖς, τρία	declinable for any
N. 2	δύο	4 τέσσαρες, α	case.—δύω is found
G. 2	δυοῖν (very seld. δυεῖν)	4 τεσσάρων	(when the verse re-
D. 2	δυοῖν (un-Att. δυσί)	4 τέσσαροι(ν)	quires it) in non-
A. 2	δύο	4 τέσσαρας, α	Attic poets [not
			Pindar].

37. *Tís; (interrog.)*38. *Tís (indef.).*

	m. f.	n.	m. f.	n.
Sing.	N. <i>tís</i>	<i>tí</i>	<i>tís</i>	<i>tí</i>
	G. <i>tívos</i>	<i>tívos</i>	<i>tívós</i>	<i>tívós</i>
	D. <i>tíni</i>	<i>tíni</i>	<i>tíni</i>	<i>tíni</i>
	A. <i>tíva</i>	<i>tí</i>	<i>tívá</i>	<i>tí</i>
Plur.	N. <i>tíves</i>	<i>tíva</i>	<i>tívés</i>	<i>tívá</i>
	G. <i>tívnων</i>	<i>tívnων</i>	<i>tívnῶν</i>	<i>tívnῶν</i>
	D. <i>tísi(ν)</i>	<i>tísi(ν)</i>	<i>tísi(ν)</i>	<i>tísi(ν)</i>
	A. <i>tívas</i>	<i>tíva</i>	<i>tívás</i>	<i>tívá</i>
Dual.	N. A. <i>tíne</i>		<i>tívē</i>	
	G. D. <i>tívoiν</i>		<i>tívnōν</i>	

In sing. G. *τοῦ*, and D. *τῷ* are also found; *enclitic* when for *τívós*. For neut. pl. *τívá* (not for *tíva*), *ἄττα* (not *enclit.*) is also found in Attic.

39.

N.	οὐ̄τις	οὐ̄τι
G.	οὐ̄τινος	
D.	οὐ̄τινι	
A.	οὐ̄τινα	οὐ̄τι

Singular.

οὐ̄δεῖς	οὐ̄δεμίā	οὐ̄δέν, no one
οὐ̄δενός	οὐ̄δεμίās	οὐ̄δενός
οὐ̄δενί	οὐ̄δεμίā	οὐ̄δενί
οὐ̄δένα	οὐ̄δεμίāy	οὐ̄δένα

40.

Plural.

N.	οὐτινες	οὐτινα
G.	οὐτινων	
D.	οὐτισι	
A.	οὐτινας	οὐτινα

Dual.

N.	οὐτινε
G.N.	οὐτινοιν

Though οὐδείς, μηδείς = *not even one*, yet (like our ‘none’) they are sometimes found in the *pl.*, principally in *nom.* and *acc.* (less commonly *gen.* and *dat.*) masc. οὐδ-ένες (-ένων, -έσιν), -ένας.

Just so μηδείς, μηδεμία, μηδέν.

Ἄμφω (*both*) is declined like a dual: N. A. V. ἄμφω, G. & D. ἀμφοῖν.

41.

Sing.	N. ἐγώ	σύ
	G. ἐμοῦ, μοῦ	σοῦ
	D. ἐμοί, μοί	σοί
	A. ἐμέ, μέ	σέ

42.

Plural.	N. ήμεις	ήμεις
	G. ήμῶν	ήμῶν
	D. ήμῶν	ήμῶν
	A. ήμᾶς	ήμᾶς

43.

Sing.	N. ἐγώ	σύ	[<i>i</i>]
	G. ἐμοῦ, μοῦ	σοῦ	(οῦ)
	D. ἐμοί, μοί	σοί	οἱ
	A. ἐμέ, μέ	σέ	(ε)
Plural.	N. ήμεις	ήμεις	σφεῖς [neut. σφέα]
	G. ήμῶν	ήμῶν	σφῶν
	D. ήμῶν	ήμῶν	σφίσι(ν)
	A. ήμᾶς	ήμᾶς	σφᾶς [neut. σφέα]
Dual.	N. A. [νώι], νώ	[σφωι], σφώ	[σφωε]
	G. D. [νώιν], νών	[σφωῖν], σφών	[σφωῖν]

44.

The reflexive pronouns are: m. ἐμαυτοῦ, f. ἐμαυτῆς, of *myself*; m. σεαυτοῦ (or σαυτοῦ), f. σεαυτῆς (or σαυτῆς), of *thyself*; m. n. έαυτοῦ (or αὐτοῦ), f. έαυτῆς (or αὐτῆς), of *himself, herself, itself*. The compound forms, ήμεις (ήμεις) αὐτοί, are used for pl. of ἐμαυτοῦ, σεαυτοῦ.

S. m. ἐμαυτ-οῦ	-ῷ	-όν	σεαυτ-(σαυτ-)οῦ	-ῷ	-όν		
f. ἐμαυτ-ῆς	-ῇ	-ήν	σεαυτ-(σαυτ-)ῆς	-ῇ	-ήν		
P. m. ήμεις αὐτοί ήμῶν αὐτῶν	ήμεις αὐτοί ήμῶν αὐτῶν	ήμεις αὐτοί ήμῶν αὐτῶν &c.					
f. ήμεις αὐταί ήμῶν αὐτῶν	ήμεις αὐταί ήμῶν αὐτῶν &c.						
S. m. n. έαυτ-οῦ	-ῷ	-όν,	n. -ό	(or) αὐτ-οῦ	-ῷ	-όν,	n. -ό
f. έαυτ-ῆς	-ῇ	-ήν	(or) αὐτ-ῆς	-ῇ	-ήν		
P. m. n. έαυτ-ῶν	-οῖς	-ούς,	n. á	(or) αὐτ-ῶν	-οῖς	-ούς,	n. á
f. έαυτ-ῶν	-αις	-άς	(or) αὐτ-ῶν	-αις	-άς		

For *pl.* the compound forms are often used (with more emphasis).

P. m. σφῶν αὐτῶν, σφίσιν αὐτοῖς, σφᾶς αὐτούς
f. σφῶν αὐτῶν, σφίσιν αὐταῖς, σφᾶς αὐτάς

45.

The reciprocal pronoun expresses that *each* object does the action to the *other* or *others*.

Plural.	G. ἀλλήλων, of each other
	D. ἀλλήλοις αἰς οἰς
	A. ἀλλήλους αἰς α

Dual.	ἀλλήλοιν αιν οιν
	ἀλλήλω α α ω

Demonstrative (or Pointing-out) Pronouns.

this.

46.

these.

Sing. N.	<i>ὅδε</i>	<i>ἥδε</i>	<i>τόδε</i>	Plur. N.	<i>οἵδε</i>	<i>αἵδε</i>	<i>τάδε</i>
G.	<i>τοῦδε</i>	<i>τῆδε</i>	<i>τοῦδε</i>	G.	<i>τῶνδε</i>	<i>τῶνδε</i>	<i>τῶνδε</i>
D.	<i>τῷδε</i>	<i>τῇδε</i>	<i>τῷδε</i>	D.	<i>τοῖςδε</i>	<i>ταῖςδε</i>	<i>τοῖςδε</i>
A.	<i>τόνδε</i>	<i>τήνδε</i>	<i>τόδε</i>	A.	<i>τούςδε</i>	<i>τάςδε</i>	<i>τάδε</i>

Dual. N. A.	<i>τώδε</i>	<i>τάδε</i>	<i>τώδε</i>	47.	48.
G. D.	<i>τοῖνδε</i>	<i>ταῖνδε</i>	<i>τοῖνδε</i>		

47.

48.

ipse (in the oblique cases,
eius, ei, eum, &c.).

Sing.	<i>οὗτος</i>	<i>αὗτη</i>	<i>τοῦτο</i>	<i>αὐτός</i>	<i>αὐτή</i>	<i>αὐτό</i>
	<i>τούτου</i>	<i>ταύτης</i>	<i>τούτου</i>	<i>αὐτοῦ</i>	<i>αὐτῆς</i>	<i>αὐτοῦ</i>
	<i>τούτῳ</i>	<i>ταύτῃ</i>	<i>τούτῳ</i>	<i>αὐτῷ</i>	<i>αὐτῇ</i>	<i>αὐτῷ</i>
	<i>τούτον</i>	<i>ταύτην</i>	<i>τοῦτο</i>	<i>αὐτόν</i>	<i>αὐτήν</i>	<i>αὐτόν</i>
Plur.	<i>οὗτοι</i>	<i>αὐταί</i>	<i>ταῦτα</i>	<i>αὐτοί</i>	<i>αὐταί</i>	<i>αὐτά</i>
	<i>τούτων</i>	<i>τούτων</i>	<i>τούτων</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>	<i>αὐτῶν</i>
	<i>τούτοις</i>	<i>ταύταις</i>	<i>τούτοις</i>	<i>αὐτοῖς</i>	<i>αὐταῖς</i>	<i>αὐτοῖς</i>
	<i>τούτους</i>	<i>ταύτας</i>	<i>ταῦτα</i>	<i>αὐτούς</i>	<i>αὐτάς</i>	<i>αὐτά</i>
Dual.	<i>τούτω</i>	<i>ταύτα</i>	<i>τούτω</i>	<i>αὐτώ</i>	<i>αὐτά</i>	<i>αὐτώ</i>
	<i>τούτοιν</i>	<i>ταύταιν</i>	<i>τούτοιν</i>	<i>αὐτοῖν</i>	<i>αὐταῖν</i>	<i>αὐτοῖν</i>

49.

Relative Pronouns.

	Singular.		Plural.	Dual.	
N.	<i>ὅς</i> (qui)	<i>ἥ</i>	<i>οἵ</i>	<i>ἄ</i>	<i>ἄ</i>
G.	<i>οὗ</i>	<i>ἥς</i>	<i>οἵν</i>	<i>ῶν</i>	<i>ῶν</i>
D.	<i>ῳ</i>	<i>ἥ</i>	<i>οἵς</i>	<i>ἄς</i>	<i>ἄς</i>
A.	<i>οὖ</i>	<i>ἥν</i>	<i>οὔς</i>	<i>ἄς</i>	<i>ἄ</i>

Often with -περ added : ὅσπερ, ἥπερ, ὁπερ, &c.

50.

Sing.	<i>οἵτις</i> , <i>who(ever)</i>	<i>ἥτις</i>	<i>ὅ τι</i> [or <i>ὅ</i> , <i>τι</i>]
	<i>οἵτινος</i> or <i>ὅ του</i>	<i>ἥτινος</i>	(as masc.)
D.	<i>ῳτινι</i> or <i>ὅτῳ</i>	<i>ἥτινι</i>	(as masc.)
A.	<i>οἵτινα</i>	<i>ἥτινα</i>	<i>ὅ τι</i> [or <i>ὅ</i> , <i>τι</i>]
Plural.	<i>οἵτινες</i>	<i>ἅτινες</i>	<i>ἄτινα</i> or <i>ἄττα</i>
	<i>ῳτινων</i> (more rarely <i>ὅτων</i>)	<i>ἥτινων</i>	
	<i>οἵτισι(ν)</i> (more rarely <i>ὅτοις</i>)	<i>ἅτισι(ν)</i>	<i>οἵτισι(ν)</i>
	<i>Α. οὐ̄στινας</i>	<i>ἄστινας</i>	<i>ἄτινα</i> or <i>ἄττα</i>
Dual.	<i>ῷτινε</i>	<i>ἅτινε</i>	<i>ἄτινοιν</i> , <i>ἅντινοιν</i>
	<i>ῳτινοιν</i>	<i>ἅτινοιν</i>	

51.

(alias) ἄλλος ἄλλη ἄλλο { quite regular except
(ille) ἐκένος ἐκέίνη ἐκένο { neut. o.

52.

τοσοῦτος (*quantus*). *τοιοῦτος* (*talis*).

Sing.

N. <i>τοσοῦτος</i>	<i>τοσαύτη</i>	<i>τοσοῦτο(v)</i>	<i>τοσοῦτοι</i>	<i>τοσαύται</i>	<i>τοσαύτα</i>
G. <i>τοσούτου</i>	<i>τοσαύτης</i>	<i>τοσοῦτου</i>	<i>τοσούτων</i>	<i>τοσούτων</i>	<i>τοσούτων</i>
D. <i>τοσούτῳ</i>	<i>τοσαύτῃ</i>	<i>τοσοῦτῳ</i>	<i>τοσούτοις</i>	<i>τοσαύταις</i>	<i>τοσούτοις</i>
A. <i>τοσοῦτον</i>	<i>τοσαύτην</i>	<i>τοσοῦτο(v)</i>	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαύτα</i>

Dual.

N.A. <i>τοσούτω</i>	<i>τοσαύτα</i>	<i>τοσούτῳ</i>
G.D. <i>τοσούτοιν</i>	<i>τοσαύταιν</i>	<i>τοσούτοιν</i>

So *τοιοῦτος*, *τοιαύτῃ*, *τοιοῦτο(v)*,
τηλικοῦτος, τηλικαύτῃ, τηλικοῦτο(v).

53.

Terminations of the Tenses of a Verb in the first person singular of the Indicative Mood.

The names of the principal tenses are in capital letters.

Active. Middle. Passive.

PRESENT,	<i>ω</i>	<i>ομαι</i>	{ with the strengthened root (if the verb has one).
Imperfect,	<i>ον</i>	<i>όμην</i>	
PERFECT,	<i>κα</i> or <i>δ*</i>	<i>μαι</i>	root usually changed, by laws of euphony when termination is appended.
Pluperfect,	<i>κειν</i> or <i>ειν</i>	<i>μην</i>	
FUTURE 1.	<i>σω</i>	<i>σομαι</i>	{ from short root : the vowel-sound being lengthened in <i>Perf.</i> 2 and <i>Plup.</i> , except in the case of <i>ο</i> .
Aor. 1. { for liquid verbs.	<i>σα</i>	<i>σάμην</i>	
Aor. 1. { for liquid verbs.	<i>α</i>	<i>άμην</i>	{ with redupl. root).
FUTURE 3.	(none)	(none)	
		<i>σομαι†</i>	

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FUTURE 2.‡	<i>ώ</i>	<i>οῦμαι</i>	<i>ήσομαι</i>	{ from short root : the vowel-sound being lengthened in <i>Perf.</i> 2 and <i>Plup.</i> , except in the case of <i>ο</i> .
Aorist 2.	<i>ον</i>	<i>όμην</i>	<i>ην</i>	
PERFECT 2.	<i>α</i>	(none)	(none)	{ with redupl. root).
Pluperfect 2.	<i>ειν</i>	(none)	(none)	

* ἀ, ἐιν belong to Mute Verbs whose characteristic is a P or a K sound. The rough breathing means that the characteristic (i. e. the final consonant of the root) is aspirated when the termination is appended.

† The Third Future is supplied in the Active Voice by *ἔσομαι* (*I shall be*) with the *Perfect Participle*, as *τετυφὼς ἔσομαι*.

‡ The so-called 2nd Future is the regular Future of liquid verbs.

54. Terminations of the Moods and Participles.

The Greek language has five Moods: one *Objective Mood*; the *Indicative*; and four *Subjective Moods*: (1) the *Imperative*; (2) the *Subjunctive*; (3) the *Optative*; (4) the *Infinitive*; (Kr.)

The *Subjective Moods* and the *Participles* are formed only from the *Principal Tenses* and the *Aorists* (not from the *Imperfect* and *Pluperfect*): the *Futures* have no *Imperative* or *Subjunctive*.

Terminations of the *Subjective Moods* and of the *Participles* for the *Active*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infin.</i>	<i>Part.</i>	<i>Inf. Part.</i>
ε	ω	οιμι	ειν	ων	{ in Aor. 2. εῖν, ών in Perf. ἐναι, ώς }
But Aor. 1. has ον	ω	αιμι	αι	ᾶς	
Fut. 2.	—	οῖμι	εῖν	ῶν	

Terminations of the *Subjective Moods* and of the *Participles* for *Passive* and *Middle*—

<i>Imper.</i>	<i>Subj.</i>	<i>Opt.</i>	<i>Infin.</i>	<i>Part.</i>	
ον	ωμαι	οίμην	εσθαι	όμενος	(Inf. of Aor. 2. Mid. [έσθαι]).
But Aor. 1. Mid.					
αι	ωμαι	αίμην	ασθαι	άμενος	
Aor. 1. 2. Pass.					
ηζι	ῶ	είην	ηναι	εἰς	[ηζι becomes ητι in [Aor. 1].
Perf. Pass.					
σο	—	—	σθαι	μένος	
Fut. 2. Mid.	—	οῖμην	εισθαι	ούμενος	

The *Subj.* and *Optat.* of the *Perf. Pass.* are for the most part supplied by its participle with ω, εἴην (the *Subj.* and *Opt.*, respectively, of εἰναι, *to be*).

55. CONSPECTUS OF THE MOODS OF A BARYTONE VERB.

It must not be supposed that *τύπτω* has all these forms : they are given as the forms that *may* occur in verbs of this kind.

Indic.	Imper.	ACTIVE.			Part.		
		τύπτω	τύπτομι	τύπτειν	τύπτων	τύπτειν	τύπτων
Present, Imperfect,	τύπτω ἔτυπτον	τέπτει	τέπτομι	τέπτειν	τέπτειν	τέπτειν	τέπτειν
Perfect 1. Pluperfect 1.	τέπτυφα ἔτεπτυφεν	τέπτειφε	τέπτομι	τέπτειφεν	τέπτειφεν	τέπτειφεν	τέπτειφάς
Perfect 2. Pluperfect 2.	τέπτυπα ἔτεπτύπεν	τέπτειπε	τέπτομι	τέπτειπεν	τέπτειπεν	τέπτειπεν	τέπτειπάς
Future 1. Aorist 1.	τύψω ἔτυψα	τύψω	τύψομι	τύψειν	τύψων	τύψειν	τύψων
Future 2. Aorist 2.	ἀγγελῶ ἔτυπον	ἀγγελῶ	τύπομι*	ἀγγελεῖν	τύψων	ἀγγελεῖν	ἀγγελῶν
	τίπτω	τίπτω	τύπομι	τύπειν	τύπων	τύπειν	τύπων
PASSIVE.							
	τύπτομαι	τύπτου	τυπτόμην	τύπτομαι	τύπτεσθαι	τυπτόμενος	τυπτόμενος
	ἐτύπτόμην	τέπτυμαι	τέπτομαι	—	τέπτειθαι	τυφθήσεσθαι	τυφθησθέμενος
	τέπτυμαι	τέπτυμαι	τυπτόμην	τύπτειθαι	τυφθήσηναι	τυφθησθέσις	τυφθησθέσις
	ἐτερημόμην	τύφθησθαι	τυπτόμην	τύπτειθαι	τυπτήσθαι	τυπτόμενος	τυπτόμενος
	τύφθησθαι	τύφθησθαι	τυπτόμην	τύπτειθαι	τυπτήσθαι	τυπτόμενος	τυπτόμενος
MIDDLE.							
	τύψομαι	τύψω	τυψόμην	τύψομαι	τύψεσθαι	τυψάμενος	τυψάμενος
	ἔτυψάμην	τίψαι	τυψάμην	τύψεσθαι	τύψασθαι	ἀγγελεῖθαι	ἀγγελούμενος
	ἀγγελούμαι	τύπων	τυψάμην	τύψεσθαι	τυπέσθαι	τυπόμενος	τυπόμενος

* Or ἀγγελοῦην.

56. Terminations (*combined with the*

TENSES.		MOODS.		
		Indicative.		Imperative.
PRESENT and FUTURE (the Future without Imperat. and Subj.).	S. P. D.	ω εἰς ει ομεν ετε ουσι(ν) ετον ετον		ε ἔτω ετε ἔτωσαν or ἀντων* ετον ἔτων [Sing. 2. orig. ε-τε]
FUTURE 2.	S. P. D.	ω̄ ε̄ις ε̄ι ο̄μεν ε̄τε ο̄υσι(ν) ε̄τον ε̄τον		None.
Imperfect and Aorist 2.	S. P. D.	ον ες ε ομεν ετε ον ετον ετην		Aorist 2
PERFECT 1 and 2.	S. P. D.	ᾶς ᾶτε ᾶσι ᾶμεν ᾶτε ᾶσι ᾶτον ᾶτον		Like
Aorist 1. [Obs. Aor. Imper. ον.]	S. P. D.	ᾶς ᾶτε ᾶν ᾶμεν ᾶτε ᾶτην		ον ἀτω ατε ἀτωσαν or ἀντων* ατον ἀτων
Pluperfect 1 and 2.	S. P. D.	εινδε εις ει ειμεν ειτε εισαν mostly εσαν ειτον ειτην		

REMARKS.—The Principal Tenses and Subj. have 3 dual in *ον*, 3 plur. in *σι*.—The Historical Tenses and the Optat. have 3 dual in *ην*, 3 plur. in *ν*.

* The *dissyllabic* termination of the Imperat. 3 plur. is the more common in Attic Greek, though the longer form is not *uncommon*. Care must be taken not to mistake it for the *gen. plur.* of a participle.

† Together with this ending, another is in use (called the *Æolic Aor.*) in *εια*. It is rare in the *first* person: but in the *second* and *third sing.* and *third plur.* it is far more common than the other form,—*ειας*, *ειε*.—plur. *ειαν*.

§ The old Attic has also an ending, *η*, *ης*, which is contracted from the Ionic form *εα*, *εας*. Thus *ἐβεβουλεύκη* for *ἐβεβουλεύκειν*.

Mood-Vowels) of the Active Voice.

MOODS.				
Subjunctive.	Optative.	Infinitive.	Participle.	
ω ης η ωμεν ητε ωσι ητον ητον [η in sing. subscript.]	οιμι οις οι οιμεν οιτε οιεν οιτον οιτην	ειν	ων ουσα ον οντος ουσης οντος	
None.	οιμι† οις οι οιμεν οιτε οιεν οιτον οιτην	ειν	ων ουσα ον οντος ουσης οντος	
like	Present.	Aor. 2. ειν	Aorist 2. ών ουσα όν οντος ουσης όντος	
the	Present.	έναι	ώς νία ός ότος νίας ότος	
Like the Present.	αιμι† αις αι αιμεν αιτε αιεν αιτον αιτην	αι	ᾶς ἄσα ἄν αντος ἄσης αντος	

For ACCENTUATION, see pp. 206–208.

† Together with this ending the Optative of the Fut. 2. has also the termination *οίην* (e. g. *φανοίην*), which is a common Optative ending of contracted verbs. The *Futurum Atticum* has usually this Optative;¹ which is also occasionally found in the *Perf. Optat.* (especially that of *Perf. 2.*; *πεποιθοίην*, *ἐκπεφευγοίην*, *προεληλυθοίην*); and in *σχοίην*, Aor. 2. Opt. from *ἔχω*.—

*οίην, οίης, οίη, —οίημεν, οίητε, οίησαν, —οίητον, οιήτην,
ορ οίμεν, οιτε, οιεν, οιτον, οιτην.*

¹ The *Opt.* of *ἐπιτελῶ* (for instance), *Fut. Att.* for *ἐπιτελέσω*, is either *ἐπιτελοίην* or *ἐπιτελέσοιμι*; never *ἐπιτελοῖμι*.

57. Terminations (combined with the Mood-

TENSES.		MOODS.		
		Indicative.		Imperative.
PRESENT and FUTURE.	S. P. D.	ομαι γ (ει)* εται όμεθα† εσθε ονται όμεθον† εσθον εσθον		ον* έσθω εσθε έσθωσαν ον έσθων† εσθον έσθων (Future, none.)
PERFECT.	S. P. D.	μαι σαι ται μεθα σθε νται μεθον σθον σθον		σο σθω σθε σθωσαν ον ορ σθων σθον σθων
Pluperfect.	S. P. D.	μην σο το μεθα σθε ντο μεθον σθον σθην		
Imperfect and Aor. 2. Mid.	S. P. D.	όμην ον* ετο όμεθα εσθε οντο όμεθον εσθον έσθην		Aor. 2.
Aor. 1. Mid. [Obs. Imper. ai.]	S. P. D.	άμην ω* ατο άμεθα ασθε αντο άμεθον ασθον ασθην		αι άσθω ασθε άσθωσαν ον ορ άσθων ασθον ασθων
FUT. 2. MID.	S. P. D.	ούμαι γ (ει) είται ούμεθα είσθε ούνται ούμεθον είσθον είσθον		None.
Pass. Aorists. [conjugated without mood-vowels.]	S. P. D.	ην ης η ημεν ητε ησαν ητον ητην		ητι (Aor. 1. ητι) ήτω ητε ήτωσαν ητον ήτων

REMARKS.—The *Principal Tenses* and *Subj.* have 3 dual in *ον*, 3 plur. in *ται*; the *Historical Tenses* and *Optat.* have 3 dual in *ην*, 3 plur. in *το*. The dual -μεθον is very rare: the 1st pl. -μεθα being used instead of it.—ητι (Aor. Imper.) becomes *ητι* when the *η* is preceded by an aspirated mute (hence always in Aor. 1): *τήθητι*.

* The second persons from *μαι*, *μην*, are properly *σαι*, *σο*. But when these were appended to the root by a connecting vowel, the *σ* was thrown away; and *εσαι*, for instance, contracted into *γ*, Atticē *ει*, which is the only termination for *βούλει*, *δψει*, *ολει* (*you choose, will see, think*). [Kühner says, that *ει* is the regular form in *Aristophanes*, but is avoided by the *Tragic* writers; that it is used by *Thucyd.* and *Xen.*; but that *Plato* and the *Orators* use both forms.]—So *ον* is for *εσω*; *ω* (Aor. 1. Mid.) for *ασω*; *γ* in *Subj.* for *ησαι*; *οιο* in *Optat.* for *οισο*.

Vowels) of the Passive and Middle Voice.

MOODS.			
Subjunctive.	Optative.	Infin.	Participle.
ωμαι <i>η*</i> ηται ώμεδα ησθε ωνται ώμεδον ησθον ησθον	οίμην οιο* οιτο οίμεδα οισθε οιντο οίμεδον οισθον οισθην	εσθαι	όμενος η ον
(Future, none.)			
		σθαι	μένος μένη μένουν
as	Present.	Aor. 2. έσθαι	As Present.
Like Present.	αίμην αιο αιτο αίμεδα αισθε αιντο αίμεδον αισθον αίσθην	ασθαι	άμενος η ον
None.	οίμην οιο οῖτο οίμεδα οῖσθε οῦντο οίμεδον οῖσθον οἰσθην	εισθαι	ούμενος η ον
ώ ώμεν ήσ ήτε ώσι ήτον ήτον	είην είης είη είημεν είητε είησαν ορ είεν είητον ειήτην	ήναι	είς είσα έν έντος είσος έντος

For ACCENTUATION, see pp. 206-208.

† The 1 *dual* and *plural* had each an extended form, μεσθον, μεσθα : they are used even by Attic poets.

‡ The shortened form of the 3 pl. *Imperative* is very common : the Epic poets use no other form. It is identical with 3rd dual.

§ The terminations *υται*, *υτο*, are unmanageable, except from pure roots. The *Ionic* forms in *αται*, *ατο* (before which the *p* and *k* sounds are aspirated), are also found in the *older* and *middle* Attic writers : λελειφαται, τετάχαται, ἔφθαραται, κεχωρίδαται [*χωρίζω*]. A periphrasis with partcp. (λελειμμένοι ειστι) is generally used.

|| είεν is more common than είησαν. Similar forms for the 1st and 2nd persons (είμεν, είτε) are found in the Attic dialect, principally in the poets, but also in prose.

58. Regular Verb in ω.

THE ACTIVE.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Pres. S. λύ-ω	λύ-ω	λύ-οιμι	
λύ-εις	λύ-ης	λύ-οις	λύ-ε
λύ-ει	λύ-η	λύ-οι	λυ-έτω
P. λύ-ομεν	λύ-ωμεν	λύ-οιμεν	
λύ-ετε	λύ-ητε	λύ-οιτε	λύ-ετε
λύ-ουσι(ν)	λύ-ωσι(ν)	λύ-οιεν	λυ-έτωσαν or λυ-όντων
D. λύ-ετον	λύ-ητον	λύ-οιτον	λύ-ετον
λύ-ετον	λύ-ητον	λυ-οίτην	λυ-έτων
Imperf. S. ἔ-λυ-ον	P. ἔ-λύ-ομεν	D. _____	
ἔ-λυ-ες	ἔ-λύ-ετε		ἔ-λύ-ετον
ἔ-λυ-ε(ν)	ἔ-λυ-ον.		ἔ-λυ-έτην
<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i> (very rare.)*
Perf. S. λέ-λύ-κα	λε-λύ-κω	λε-λύ-κοιμι	(λέ-λυ-κε)
λέ-λυ-κάς	like the	like the	like the
λέ-λυ-κε(ν)	Present.	Present.	Present.
P. λε-λύ-καμεν			
λε-λύ-κατε			
λε-λύ-κασι(ν)			
D. λε-λύ-κατον			
λε-λύ-κατον			
Plupf. S. ἐλε-λύ-κειν	P. ἐλε-λύ-κειμεν	D. _____	
ἐλε-λύ-κεις	ἐλε-λύ-κειτε		ἐλε-λύ-κειτον
ἐλε-λύ-κει	(ἐλε-λύ-κεισαν)		ἐλε-λύ-κείτηρ
	ἐλε-λύ-κεσαν		
<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative</i>
Fut. λύσω	none	λύ-σοιμι	none
like the Present.		like the Present.	
Aor. S. ἔ-λυ-σα	λύ-σω	λύ-σαιμι	
ἔ-λυ-σάς	like the	λύ-σαις, -σειας	λύ-σον
ἔ-λυ-σε(ν)	Present.	λύ-σαι, -σειε(ν)	λυ-σάτω
P. ἔ-λύ-σαμεν		λύ-σαιμεν	
ἔ-λύ-σατε		λύ-σαιτε	λύ-σατε
ἔ-λυ-σάν		λύ-σαιεν, -σειαν	λυ-σάτωσαν or λυ-σάντων
D. ἔ-λύ-σατον		λύ-σαιτον	λύ-σατον
ἔ-λυ-σάτην		λυ-σάτην	λυ-σάτων
Infin. Pr. λύειν; Fut. λύσειν; Aor. λύσαι; Perf. λελύκεναι.			
Partcp. Pr. λύων, λίουσα, λύον; Fut. λύσων, λύσονσα, λύσον;			
Aor. λύσας, λύσασα, λύσάν; Perf. λελύκως, νία, ός,			
G. κότος, κνίας, κότος.			

* From a few words whose *Perf.* has a *present* meaning; e. g. κεχήνετε (*Kr.*).—The usual form is Imper. of εἰμί with *perf. partcp.*

THE PASSIVE.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Pres. S. λύ-ομδι λύ γ., -ει λύ-εται	λύ-ωμαι λύ-η λύ-ηται	λυ-οίμην λύ-οιο λύ-οιτο	λύ-ον λυ-έσθω
P. λυ-όμεθα λύ-εσθε λύ-ονται	λυ-ώμεθα λύ-ησθε λύ-ωνται	λυ-οίμεθα λύ-οισθε λύ-οιντο	λύ-έσθε λυ-έσθωσαν or λυ-έσθων
D. [λυ-όμεθον] λύ-εσθον λύ-εσθον	[λυ-ώμεθον] λύ-ησθον λύ-ησθον	[λυ-οίμεθον] λύ-οισθον λυ-οίσθην	λύ-εσθον λυ-έσθων
	Singular.	Plural.	Dual.
Imperfect.	ἐ-λυ-όμην ἐ-λύ-ον ἐ-λύ-ετο	ἐ-λυ-όμεθα ἐ-λύ-εσθε ἐ-λύ-οντο	[ἐ-λυ-όμεθον] ἐ-λύ-εσθον ἐ-λύ-εσθην
Perf. Indic.	λέ-λύ-μαι λέ-λυ-σαι λέ-λυ-ται	λέ-λύ-μεθα λέ-λυ-σθε λέ-λυ-νται	[λέ-λύ-μεθον] λέ-λυ-σθον λέ-λυ-σθον
Perf. Imper.	λέ-λυ-σο λέ-λύ-σθω	λέ-λυ-σθε λέ-λύ-σθωσαν or λέ-λύ-σθων	λέ-λυ-σθον λέ-λύ-σθων
Pluperfect.	ἐλε-λύ-μην ἐλέ-λυ-σο ἐλέ-λυ-το	ἐλε-λύ-μεθα ἐλέ-λυ-σθε ἐλέ-λυ-ντο	[ἐλε-λύ-μεθον] ἐλέ-λυ-σθον ἐλε-λύ-σθην

[On the Subj. and Opt. of the Perfect, see Pdm. 55.]

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Fut. λυ-θήσομαι	none	λυ-θησοίμην	none
First Aor.			
S. ἐ-λύ-θην ἐ-λύ-θης ἐ-λύ-θη	λυ-θῶ λυ-θῆς λυ-θῆ	λυ-θείην λυ-θείης λυ-θείη	λύ-θητι λυ-θήτω
P. ἐ-λύ-θημεν ἐ-λύ-θητε ἐ-λύ-θησαν	λυ-θῶμεν λυ-θῆτε λυ-θῶσι(ν)	λυ-θείμεν, -θείμεν λυ-θείτε, -θείτε λυ-θείσαν, -θείεν	λύ-θητε λυ-θήτωσαν
D. ἐ-λύ-θητον ἐ-λυ-θήτην	λυ-θῆτον λη-θῆτον	λυ-θείτον, -θείτον λυ-θείτην, -θείτην	[λυ-θέντων ?] λύ-θητον
Fut. 3. λέ-λύ-σομαι	none	λέ-λυ-σοίμην	λυ-θήτων none
Infinitive. Pres. λύεσθαι ; Perf. λελύσθαι ; Aor. λυθῆναι ; Future, λυθήσεσθαι ; Future 3. λελύστεσθαι.			
Participle. Pres. λυόμενος, η, ον ; Perf. λελυμένος, η, ον ; Aor. λυθείς, είστα, έν, G. έντος, είσης, έντος ; Fut. λυθησόμενος, η, ον ; Fut. 3. λελυσόμενος, η, ον.			

THE MIDDLE.

<i>Indicative.</i>	<i>Subjunctive.</i>	<i>Optative.</i>	<i>Imperative.</i>
Fut. λύ-σομαι	none	λυ-σοίμην	none
First Aor.			
S. ἐ-λύ-σάμην	λύσωμαι	λυ-σαίμην	
ἐ-λύ-σω	λύσῃ	λύ-σαιο	λύ-σαι
ἐ-λύ-σατο	λύ-σηται	λύ-σαιτο	λυ-σάσθω
P. ἐ-λύ-σάμεδα	λυ-σώμεδα	λυ-σαίμεδα	
ἐ-λύ-σασθε	λύ-σησθε	λύ-σαισθε	λύ-σασθε
ἐ-λύ-σαντο	λύ-σωνται	λύ-σαιντο	λυ-σάσθωσαν or λυ-σάσθων
D. [ἐ-λύ-σάμεδον]	λυ-σώμεδον	λυ-σαίμεδον]	
ἐ-λύ-σασθον	λύ-σησθον	λύ-σαισθον	λύ-σασθον
ἐ-λύ-σάσθην	λύ-σησθον	λυ-σαίσθην	λυ-σάσθων
Infinitive. Future, λύσεσθαι			Aor. λύσασθαι
Participle. Future, λυσόμενος, η, ον.			Aor. λυσάμενος, η, ον.
Verbal Adjective, λύ-τος, ἡ, ὅν· λυ-τέος, α, ον.			

Tempora Secunda.

(φεύγω, flee; βάλλω, throw; κόπτω, hew.)

Perf. 2.	πέφενγα, &c.	Plupf.	ἐπεφεύγειν, &c.
Aor. 2. Act. Ind.	ἔβαλον	Imper.	βάλε
Subj.	βάλω	Infin.	βαλεῖν
Optat.	βάλοιμι	Part.	βαλών, οὐσα, ὄν
Aor. 2. Mid. Ind.	ἔβαλόμην	Imper.	βαλοῦ βαλέσθω βάλεσθον βαλέσθων βάλεσθε βαλέσθωσαν or βαλέσθων
Subj.	βάλωμαι	Infin.	βαλέσθαι
Optat.	βαλοίμην	Part.	βαλόμενος
Aor. 2. Pass. Ind.	ἐκόπην	Imperf.	κόπησι, κόπητω, &c.
Fut. 2. Pass. Ind.	κοπήσομαι		

A. ACCENTUATION OF THE ACTIVE VOICE.

With respect to accentuation, the terminations *αι*, *οι* are considered *long* in the *Optative*. With this exception, the termination *αι* is considered short in verbs, as *αι*, *οι* are, as the termination of *substantives*.

- a) The general rule is, that the accent is as far from the end of the word as possible.
- b) But *Infin.* *Aor.* 1. *Act.* is always accented on the penult.
[*Infin.* κωλῦσαι, φυλάξαι.]
- c) *Infin.* of *Aor.* 2. *Act.* is perispomenon; its *Partcp.* oxytone.
[βαλεῖν, βαλών.]
- d) The *Infin.* of *Perf.* *Act.* is paroxytone, *Partcp.* oxytone.
[τετυφέναι, τετυφώς.]
- e) The *Imperatives* εἰπέ, εὑρέ, ἐλθέ, and (in Attic) λαβέ, ἰδέ, are oxytone.—But in their compound forms, the accent is thrown back. [ἔξελθε, ἀπόλαβε.]
- f) In the Indicative of an augmented tense, the accent is never moved nearer to the beginning than the augment:
εἰχον, προσεῖχον. ἔσχον, παρέσχον. ἵκται, ἀφίκται.
—But λεῖπε, κατάλειπε in the *Imperative*. So also if the augment is rejected by poetic license: ἔκφευγον for ἔξεφευγον.
- g) The accent helps us to distinguish the three following forms, which but for that are identical.

Aor. 1. Act.

<i>Infin.</i>	3rd sing. <i>Opt.</i>
φυλάξαι	φυλάξαι
ποιῆσαι	ποιήσαι

Aor. 1. Mid.

2nd sing. <i>Imperative.</i>
φύλαξαι
ποίησαι

In dissyllable verbs these forms are not distinguished by the accent, unless the penult of Aor. 1. *Act.* is long by nature: e. g. λῦσαι (*Inf.* *Aor.* 1. *Act.*; Imper. of *Aor.* 1. *Mid.*): λύσαι (3 s. *Opt.* *Aor.* 1. *Act.*): but τρέσαι, λέξαι, in all the forms.

- h) *Participles* have in all their forms the same tone-syllable as the nom. masc., unless the general rules make a change necessary.

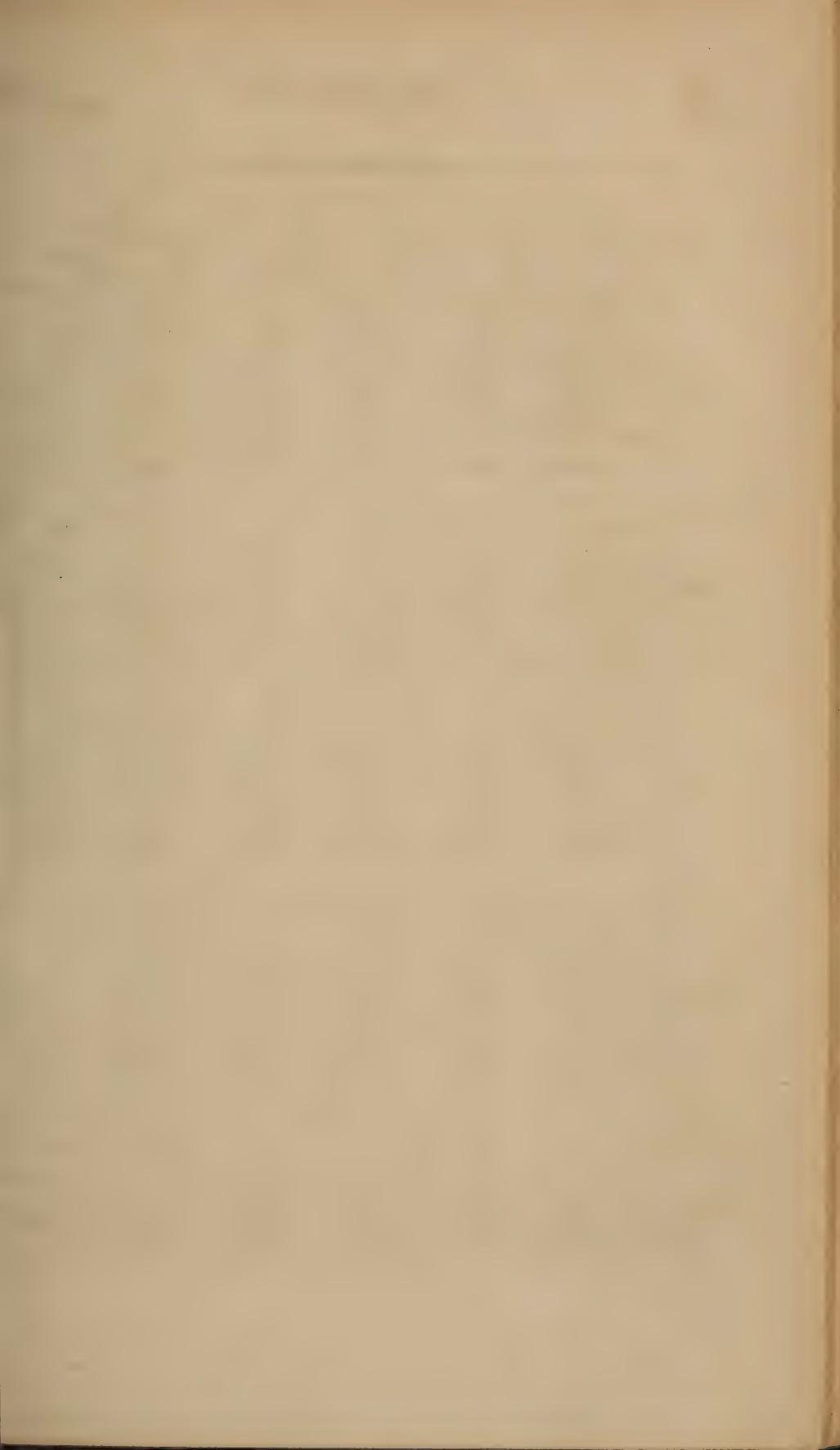
φυλάττων	φυλάττουσα	φυλάττον
τετυφώς	τετυφῶν	τετυφός
βαλών	βαλονόσα	βαλόν
παιδεύων	παιδεύονσα	παιδεύον

B. ACCENTUATION OF THE PASSIVE AND MIDDLE VOICE.

Accent as far from the end of the word as possible.

- a) But *Infin.* of *Aor. 2. Mid.* is *paroxytone*. [συμβαλέσθαι.]
- b) *Infin.* and *Partcp.* of *Perf. Pass.* have accent on *penult.* [πεπαιδεύσθαι· λελύσθαι.—πεπαιδευμένος.]
- c) *Infinitives* in *vai* have always accent on *penult* [λυθῆναι]. Cf. A. d.
- d) The *Participles of Pass. Aorists* are *oxytone*. [λυθεῖς.]
- e) The *Subj.* of the *Pass. Aorists* (ω being contracted from εώ) is *perispomenon* through the sing., and *properispomenon* in dual and plur.
- f) In *Imper.* of *Aor. 2. Mid.* ου is *perispomenon* (λαβοῦ). The other persons conform to the general rule.
- g) For the *participles* see A, h.

λυθεῖς	λυθεῖσα	λυθέν	{ Dat. pl. <i>m.</i> and <i>n.</i>
λυθέντος	λυθείσης	λυθέντος	



59. TABLE OF

(ACTIVE.)

A) PRES.	τιμ-		φιλ-		χρυσ-		
Indic.	S.	άω, άεις, άει,	-ώ, -ᾶς, -ᾶ,	έω, έεις, έει,	-ώ, -εῖς, -εῖ,	όω, όεις, όει,	-ώ, -οῖς, -οῖ,
	P.	άομεν, άετε, άουσι,	-ώμεν, -άτε, -ώσι,	έομεν, έετε, έουσι,	-ούμεν, -είτε, -ούσι,	όομεν, όετε, όουσι,	-ούμεν, -ούτε, -ούσι,
	D.	άετον, άετον,	-άτον, -άτον.	έετον, έετον,	-είτον, -είτον.	όετον, όετον,	-ούτον, -ούτον.
	S.	αε, αέτω,	-α, -άτω,	εε, εέτω,	-ει, -είτω,	οε, οέτω,	-ου, -ούτω,
	P.	άετε, αέτωσαν,	-άτε, -άτωσαν,	έετε, εέτωσαν,	-είτε, -είτωσαν,	όετε, οέτωσαν,	-ούτε, -ούτωσαν,
	D.	άετον, αέτων,	-άτον, -άτων.	έετον, εέτων,	-είτον, -είτων.	όετον, οέτων,	-ούτον, -ούτων.
Subj.	S.	άω, άγης, άη,	-ώ, -ῆς, -ᾶ,	έω, έήσ, έη,	-ώ, -ῆς, -ῆ,	όω, όής, όη,	-ώ, -οῖς, -οῖ,
	P.	άομεν, άήτε, άώσι,	-ώμεν, -άτε, -ώσι,	έομεν, έήτε, έώσι,	-ούμεν, -ήτε, -ώσι,	όομεν, όήτε, όώσι,	-ούμεν, -ώτε, -ώσι,
	D.	άήτον, άήτον.	-άτον, -άτον.	έήτον, έήτον,	-ήτον, -ήτον.	όήτον, όήτον,	-ώτον, -ώτον.
	S.	άοιμι, άοις, άοι,	-ώμι, -ώς, -ώ,	έοιμι, έοις, έοι,	-οίμι, -οῖς, -οῖ,	όοιμι, όόις, όοι,	-οίμι, -οῖς, -οῖ,
	P.	άοιμεν, άοιτε, άοιεν,	-ώμεν, -ώτε, -ώεν,	έοιμεν, έοιτε, έοιεν,	-οίμεν, -οίτε, -οίεν,	όοιμεν, όοιτε, όοιεν,	-οίμεν, -οίτε, -οίεν,
	D.	άοιτον, αοίτην,	-ώτον, -ώτην.	έοιτον, εοίτην,	-οίτον, -οίτην.	όοιτον, οοίτην,	-οίτον, -οίτην.
Infinitive.		άειν,	-άν [or ἄν].	έειν,	-εῖν.	όειν,	-οῦν.
Prtcp.	M.	άων,	-ών,	έων,	-ών,	όων,	-ών,
	F.	άουσα,	-ώσα,	έουσα,	-ούσα,	όουσα,	-ούσα,
	N.	άον,	-ών.	έον,	-ούν.	όον,	-ούν.

CONTRACTED VERBS.
(PASSIVE.)

A) PRES.		τιμ-	φιλ-	χρυσ-
indic.	S.	άομαι, -ώμαι, άγη, -ά, άεται, -άται,	έομαι, -ούμαι, έη, -ή, έεται, -έται,	όομαι, -ούμαι, όη, -οί, όεται, -ούται,
	P.	αόμεθα, -ώμεθα, άεσθε, -άσθε, άονται, -ώνται,	έόμεθα, -ούμεθα, έεσθε, -έσθε, έονται, -ούνται,	οόμεθα, -ούμεθα, όεσθε, -ούσθε, όονται, -ούνται,
	D.	αόμεθον, -ώμεθον, άεσθον, -άσθον, άεσθον, -άσθον.	έόμεθον, -ούμεθον, έεσθον, -έσθον, έεσθον, -έσθον.	οόμεθον, -ούμεθον, όεσθον, -ούσθον, όεσθον, -ούσθον.
	S.	άου, -ώ, αέσθω, -άσθω,	έου, -ού,	όου, -ού,
	P.	άεσθε, -άσθε, αέσθωσαν, -άσθωσαν,	έεσθε, -έσθε, έέσθωσαν, -έίσθωσαν,	όεσθε, -ούσθε, οέσθωσαν, -ούσθωσαν,
	D.	άεσθον, -άσθον, αέσθων, -άσθων.	έεσθον, -έσθον, έέσθων, -έίσθων.	όεσθον, -ούσθον, οέσθων, -ούσθων.
imp.	S.	άωμαι, -ώμαι, άγη, -ά, άηται, -άται,	έωμαι, -ώμαι, έη, -ή, έήται, -άται,	όωμαι, -ώμαι, όη, -οί, όήται, -ώται,
	P.	αώμεθα, -ώμεθα, άησθε, -άσθε, άωνται, -ώνται,	έώμεθα, -ώμεθα, έήσθε, -άσθε, έώνται, -ώνται,	οώμεθα, -ώμεθα, όήσθε, -ώσθε, όώνται, -ώνται,
	D.	αώμεθον, -ώμεθον, άησθον, -άσθον, άησθον, -άσθον.	έώμεθον, -ώμεθον, έήσθον, -άσθον, έήσθον, -άσθον.	οώμεθον, -ώμεθον, όήσθον, -ώσθον, όήσθον, -ώσθον.
	S.	αοίμην, -ώμην, άοιο, -ώο, άοιτο, -ώτο,	εοίμην, -οίμην, έοιο, -οίο, έοιτο, -οίτο,	οοίμην, -οίμην, όοιο, -οίο, όοιτο, -οίτο,
	P.	αοίμεθα, -ώμεθα, άοισθε, -ώσθε, άοιντο, -ώντο,	εοίμεθα, -οίμεθα, έοισθε, -ούσθε, έοιντο, -ούντο,	οοίμεθα, -οίμεθα, όοισθε, -ούσθε, όοιντο, -ούντο,
	D.	αοίμεθον, -ώμεθον, άοισθον, -ώσθον, αοίσθην, -ώσθην.	εοίμεθον, -οίμεθον, έοισθον, -ούσθον, εοίσθην, -ούσθην.	οοίμεθον, -οίμεθον, όοισθον, -ούσθον, οοίσθην, -ούσθην.
Infinitive.		άεσθαι, -άσθαι.	έεσθαι, -έσθαι.	όεσθαι, -ούσθαι.
Prtcip.	M.	αόμενος, -ώμενος,	εόμενος, -ούμενος,	οόμενος, -ούμενος,
	F.	αομένη, -ώμενη,	εομένη, -ουμένη,	οομένη, -ουμένη,
	N.	αόμενον, -ώμενον.	εόμενον, -ούμενον.	οόμενον, -ούμενον.

(Imperfect Active.)

B) IMPF.	ἐπίμ-		ἐφίλ-		ἐχρύσ-	
Indic.	S.	aoν, -ων, aες, -ας, aε, -α,	-ων, -ας, -α,	eoν, -ουν, eeς, -εις, ee, -ει,	-ουν, -εις, -ει,	ooν, -ουν, oeς, -ους, oe, -ou,
	P.	άμεν, -άμεν, άτε, -άτε,	-άμεν, -άτε,	έομεν, έετε,	-ούμεν, -είτε,	όμεν, -ούμεν, όετε, -ούτε,
	D.	aoν, -ων, άετον, -άτον, aέτην, -άτην.	-ων, -άτον, -άτην.	eoν, -ουν, έετον, -είτον, εέτην, -είτην.	-ουν, -είτον, -είτην.	ooν, -ουν, όετον, -ούτον, οέτην, -ούτην.
	Aor.					
	Fut.					
	Opt.					

60.

Verbs in μι.

τίθημι, place; ἴστημι, make to stand; δίδωμι, give; δείκνυμι, show.

(Formed from simpler roots, θε, στα, δο, δεικ.)

MOODS OF THE ACTIVE VOICE.

Indic.	Imperat.	Subj.	Opt.	Infin.	Part.	
Pres.	τίθημι ἴστημι δίδωμι δείκνυμι	(τίθετι) τίθει (ἴστατι) ἴστη (δίδοσι) δίδον (δείκνυσι) δείκνυ	τιθῶ (ῆς, ῆ) ἰστῶ (ῆς, ῆ) διδῶ (ῷς, ῷ) δείκνυ	τιθέίην ἰστάμην διδοίην	τιθέναι ἰστάναι διδόναι	τιθείς ἰστάς διδόν
Aor. 2.	ἔθη ἔστη ἔδων	θέ θῶ (ῆς, ῆ) στῶ (ῆς, ῆ)	θείην θείην σταίην	θείναι θείναι στήναι	θείε θείε στάς	
		δό δῶ (ῷς, ῷ)	δοίην	δούναι	δούς	

TENSES OF THE ACTIVE VOICE.

Indicative.

Present.

S.	τίθημι τίθησ τίθησι(ν)	ἴστημι ἴστησ ἴστησι(ν)	δίδωμι δίδωσ δίδωσι(ν)	δείκνυμι δείκνυσ δείκνυσι(ν)
P.	τίθεμεν τίθετε τίθεāσι(ν)	ἴστημεν ἴστάτε ἴστασι(ν)	δίδομεν δίδοτε δίδόāσι(ν)	δείκνυμεν δείκνυτε δείκνυāσι(ν)
D.	τίθετον τίθετον	ἴστάτον ἴστάτον	δίδοτον δίδοτον	δείκνυτον δείκνυτον

(Imperfect Passive.)

B) IMPF.	ἐπιμ-	ἐφιλ-	ἐχρυσ-
Indic.	S. αόμην, -ώμην,	εόμην, -ούμην,	οόμην, -ούμην,
	άου, -ῶ,	έου, -οῦ,	όου, -οῦ,
	άετο, -άτο,	έετο, -είτο,	όετο, -οῖτο,
	P. αόμεζα, -ώμεζα,	εόμεζα, -ούμεζα,	οόμεζα, -ούμεζα,
	άεσθε, -άσθε,	έεσθε, -είσθε,	όεσθε, -οῖσθε,
	άντο, -ώντο,	έόντο, -ούντο,	όοντο, -οῖντο,
	D. αόμεζον, -ώμεζον,	εόμεζον, -ούμεζον,	οόμεζον, -ούμεζον,
	άεσθον, -άσθον,	έεσθον, -είσθον,	όεσθον, -οῖσθον,
	άεσθην, -άσθην.	έεσθην, -είσθην.	όεσθην, -οῖσθην.

Imperfect [Cf. p. 218, e].

S. ἐτίθην (ἐτίθης)	ἴστην	[ἐδίδων]*	ἐδείκνυν
(ἐτίθη)	ἴστης	[ἐδίδωσ]	ἐδείκνυς
P. ἐτίθεμεν	ἴσταμεν	[ἐδίδω]	ἐδείκνυ
ἐτίθετε	ἴστατε	ἐδίδοτε	ἐδείκνυτε
ἐτίθεσαν	ἴστασαν	ἐδίδοσαν	ἐδείκνυσαν
D. ἐτίθετον	ἴστατον	ἐδίδοτον	ἐδείκνυτον
ἐτίθέτην	ἴστατην	ἐδίδοτην	ἐδείκνυτην

2nd Aorist.

S. [ἔθην]	ἔστην	[ἔδων]	(none)
[ἔθης]	ἔστης	[ἔδωσ]	
[ἔθη]	ἔστη	[ἔδω]	
P. ἔθεμεν	ἔστημεν	ἔδομεν	
ἔθετε	ἔστητε	ἔδοτε	
ἔθεσαν	ἔστησαν	ἔδοσαν	
D. ἔθετον	ἔστητον	ἔδοτον	
ἔθέτην	ἔστητην	ἔδότην	

Subjunctive.

Present.

S. τιθῶ	ἰστῶ	διδῶ	from δεικνύω
τιθῆς	ἰστῆς	διδῶς	
τιθῆ	ἰστῆ	διδῶ	
P. τιθῶμεν	ἰστῶμεν	διδῶμεν	
τιθῆτε	ἰστῆτε	διδῶτε	
τιθῶσι(ν)	ἰστῶσι(ν)	διδῶσι(ν)	
D. τιθῆτον	ἰστῆτον	διδῶτον	
τιθῆτην	ἰστῆτην	διδῶτην	

* The forms in use are: ἐδίδουν, ἐδίδουσ, ἐδίδου, p. 218, e. ἐδίδωσ
only Xen. An. 5, 8, 4. (as Od. τ. 367.)

2nd Aorist.

S.	ςῶ	στῶ	δῶ	(none)
	ζῆς	στῆς	δῶς	

The Terminations as in the Present.

Optative.

Present.

S.	τιθείνυ	ἰσταίνυ	διδοίην	from δεικνύω
	τιθείης	ἰσταίης	διδοίης	
	τιθείη	ἰσταίη	διδοίη	
P.	{ τιθείμεν	{ ισταίμεν	{ διδοίημεν	
	{ τιθείμεν	{ ισταίμεν	{ διδοίημεν	
	{ τιθείητε	{ ισταίητε	{ διδοίητε	
	{ τιθείτε	{ ισταίτε	{ διδοίτε	
	{ (τιθείσαν)	{ (ισταίσαν)	{ (διδοίησαν)	
	{ τιθείεν	{ ισταίεν	{ διδοίεν	
D.	{ τιθείτον	{ ισταίτον	{ διδοίτον	
	{ τιθείτον	{ ισταίτον	{ διδοίτον	
	{ τιθείητην	{ ισταίητην	{ διδοίητην	
	{ τιθείτην	{ ισταίτην	{ διδοίτην	

2nd Aorist.

S.	θέίνυ	σταίνυ	δοίην	(none)
	ζέτω	στήτω	δότω	

Terminations as in the Present.

Imperative.

Present.

S.	[τίθετι]	[ἴσταζι]	[δίδοζι]	[δείκνυζι]
	τίθει	ἴστη	δίδον	δείκνυ
	τιθέτω	ἴστατω	διδότω	δεικνύτω
P.	τίθετε	ἴστάτε	διδότε	δείκνυτε
	[τιθέτωσαν]	[ἴστάτωσαν]	[διδότωσαν]	[δεικνύτωσαν]
	τιθέντων	ἴστάντων	διδόντων	δεικνύντων
D.	τίθετον	ἴστάτον	διδότον	δείκνυτον
	τιθέτων	ἴστάτων	διδότων	δεικνύτων

2nd Aorist.

S.	θέ* ζέτω	στήζε† στήτω	δός* δότω	(none)

Terminations as in the Present.

* The compounds throw the accent back on the preceding syllable: περίθες, ἀπόδος, ἀπόδοτε.

† In the compounds στᾶ: παράστᾶ, ἀπόστᾶ.

Infinitive.

Present.

τιθέναι *ἰστάναι* *διδόναι* (*δεικνύναι*)

2nd Aorist.

θεῖναι *στήγαι* *δοῦναι* (none)

Participle.

Present.

Masc.	<i>τιθείς</i>	<i>ἰστάς</i>	<i>διδούς</i>	<i>δεικνύς</i>
G.	-έντος	-άντος	-όντος	-ύντος

Fem.	<i>τιθείσα</i>	<i>ἰστάσα</i>	<i>διδούσα</i>	<i>δεικνύσα</i>
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Neut.	<i>τιθέν</i>	<i>ἰστάν</i>	<i>διδόν</i>	<i>δεικνύν</i>
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2nd Aorist.

θείς, θείσα, θέν, *στάς, στάσα, στάν,* *δούς, δούσα, δόν,* (none)

61.

PASSIVE AND MIDDLE.

Moods of the Passive and Middle.

Pres. Indic.	Imper.	Subj.	Opt.	Infin.	Part.
<i>τιθέμαι</i>	<i>εσο</i> (οὐ)	<i>ῶμαι</i>	<i>είμην</i>	<i>εσθαι</i>	<i>έμενος</i>
<i>ἴσταμαι</i>	<i>ασο</i> (ω)	<i>ῶμαι</i>	<i>αίμην</i>	<i>ασθαι</i>	<i>άμενος</i>
<i>δίδομαι</i>	<i>οσο</i> (οὐ)	<i>ῶμαι</i>	<i>οίμην</i>	<i>οσθαι</i>	<i>όμενος</i>
<i>δείκνυμαι</i>	<i>ύσο</i>			<i>υσθαι</i>	<i>ύμενος</i>

Aor. 2.	Imper.	Subj.	Opt.	Infin.	Part.
<i>ἔθέμην</i> [<i>ἔστάμην</i> not found]	(<i>θέσο</i>) <i>θοῦ</i>	<i>θῶμαι</i>	<i>θείμην</i>	<i>θέσθαι</i>	<i>θέμενος</i>
<i>ἔπτάμην</i> <i>flew</i>	(<i>πτάσο</i>) <i>πτῶ</i>	<i>πτῶμαι</i>	<i>πταίμην</i>	<i>πτάσθαι</i>	<i>πτάμενος</i>
<i>ἔδόμην</i>	(<i>δόσο</i>) <i>δοῦ</i>	<i>δῶμαι</i>	<i>δοίμην</i>	<i>δόσθαι</i>	<i>δόμενος</i>

TENSES OF THE PASSIVE AND MIDDLE.

Indicative.

Present.

Sing.	<i>τίθεμαι</i>	<i>ἴσταμαι</i>	<i>δίδομαι</i>	<i>δείκνυμαι</i>
	<i>τίθεσαι</i>	<i>ἴστασαι</i>	<i>δίδοσαι</i>	<i>δείκνυσαι</i>
[<i>τίθη</i>]	[<i>ἴστη</i>]			
	<i>τίθεται</i>	<i>ἴσταται</i>	<i>δίδοται</i>	<i>δείκνυται</i>
Plur.	<i>τιθέμεθα</i>	<i>ἴσταμεθα</i>	<i>δίδομεθα</i>	<i>δείκνυμεθα</i>
	<i>τίθεσθε</i>	<i>ἴστασθε</i>	<i>δίδοσθε</i>	<i>δείκνυσθε</i>
	<i>τίθενται</i>	<i>ἴστανται</i>	<i>δίδονται</i>	<i>δείκνυνται</i>
Dual.	[<i>τιθέμεθον</i>]	[<i>ἴσταμεθον</i>]	[<i>δίδομεθον</i>]	[<i>δείκνυμεθον</i>]
	<i>τίθεσθον</i>	<i>ἴστασθον</i>	<i>δίδοσθον</i>	<i>δείκνυσθον</i>
	<i>τίθεσθον</i>	<i>ἴστασθον</i>	<i>δίδοσθον</i>	<i>δείκνυσθον</i>

Imperfect.

Sing.	ἐπιθέμην ἐπίθεσο [ἐπίθου] ἐπίθετο	ἰστάμην ἰστασο [ἴστω] ἰστατο	ἔδιδόμην ἔδιδοσο [ἔδιδον] ἔδιδοτο	ἔδεικνύμην ἔδεικνυσο ἔδεικνυτο ἔδεικνυμεῖα
Plur.	ἐπιθέμεῖα ἐπίθεσθε ἐπίθεντο	ἰστάμεῖα ἰστασθε ἰσταντο	ἔδιδόμεῖα ἔδιδοσθε ἔδιδοντο	ἔδεικνυμεῖα ἔδεικνυσθε ἔδεικνυντο
Dual.	[ἐπιθέμεῖον] ἐπίθεσθον ἐπιθέσθην	[ἰστάμεῖον] ἰστασθον ἰστάσθην	[ἔδιδόμεῖον] ἔδιδοσθον ἔδιδόσθην	[ἔδεικνυμεῖον] ἔδεικνυσθον ἔδεικνυσθην

2nd Aorist Middle.

Sing.	ἐπέμην ἐπου ἐπετο	[ἐστάμην] [ἴστω] [ἴστατο]	ἔδόμην ἔδου ἔδοτο	(none)
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Terminations the same as those of the Imperfect.

Subjunctive. [Cf. p. 218, c.]

Present.

Sing.	τιθῶμαι τιθῆ τιθῆται	ἰστῶμαι ἰστῆ ἰστῆται	διδῶμαι διδῷ διδῶται	from δεικνύω
Plur.	τιθώμεῖα τιθῆσθε τιθῶνται	ἰστώμεῖα ἰστῆσθε ἰστῶνται	διδώμεῖα διδῶσθε διδῶνται	
Dual.	[τιθώμεῖον] τιθῆσθον τιθῆσθον	[ἰστώμεῖον] ἰστῆσθον ἰστῆσθον	[διδώμεῖον] διδῶσθον διδῶσθον	

2nd Aorist Middle.*

Sing.	θῶμαι θῆ	[στῶμαι] [στῆ]	δῶμαι δῷ	(none)
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Terminations the same as those of the Present.

Optative.

Present.

Sing.	τιθείμην τιθείο τιθείτο	ἰσταίμην ἰσταίο ἰσταίτο	διδοίμην διδοίο διδοίτο	from δεικνύω
Plur.	τιθείμεῖα τιθείσθε τιθείντο	ἰσταίμεῖα ἰσταίσθε ἰσταίντο	διδοίμεῖα διδοίσθε διδοίντο	
Dual.	[τιθείμεῖον] τιθείσθον τιθείσθην	[ἰσταίμεῖον] ἰσταίσθον ἰσταίσθην	[διδοίμεῖον] διδοίσθον διδοίσθην	

* Here too the accentuation of the compounds is often thrown back: ἐπίθωμαι (or ἐπιθῶμαι)· πρόσθηται.

2nd Aorist Middle.

Sing. Σείμην [σταίμην] δοίμην (none)

Terminations the same as those of the Present.

Imperative.

Present.

Sing.	τίθεσθαι	ἴστασθαι	δίδοσθαι	δείκνυσθαι
	[τίθων]	(ἴστω)	[δίδων]	
	τιθέσθω	ἴστάσθω	διδόσθω	δεικνύσθω
Plur.	τίθεσθε	ἴστασθε	δίδοσθε	δείκνυσθε
	τιθέσθωσαν	ἴστάσθωσαν	διδόσθωσαν	δεικνύσθωσαν
or	τιθέσθωσιν	ἴστάσθωσιν	διδόσθωσιν	δεικνύσθωσιν
Dual.	τίθεσθον	ἴστασθον	δίδοσθον	δείκνυσθον
	τιθέσθων	ἴστάσθων	διδόσθων	δεικνύσθων

2nd Aorist Middle.

Sing. Ζοῦ* [στάσθαι, στῶ] δοῦ* (none)
Ζέσθω [στάσθω] δόσθω

Terminations the same as in the Present.

Infinitive.

Present.

τίθεσθαι	ἴστασθαι	δίδοσθαι	δείκνυσθαι
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2nd Aorist Middle.

Ζέσθαι [στάσθαι] δόσθαι (none)

Participle.

Present.

τιθέμενος	ἴστάμενος	διδόμενος	δεικνύμενος
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2nd Aorist Middle.

Ζέμενος [στάμενος] δόμενος (none)

62.

The remaining tenses are formed from the original roots: of τίθημι, ίστημι, δίδωμι, δείκνυμι (orig. roots, Ζε, στα, δο, δεικ), they are these:

Future.

Act.	Ζήσω	στήσω	δώσω	δείξω
Mid.	Ζήσομαι	στήσομαι	δώσομαι	δείξομαι
Pass.	τεθήσομαι	σταθήσομαι	δοθήσομαι	δειχθήσομαι

Aorist.

Act.	ἔθηκα	ἔστησα	ἔδωκα	ἔδειξα
Mid.	[ἔθηκάμην]	ἔστησάμην	[ἔδωκάμην]	ἔδειξάμην
Pass.	ἔτεθην	ἔσταθην	ἔδόθην	ἔδειχθην

* In the compounds the accent is thrown back: but not that of the 2nd sing., unless the prep. is a dissyllable: ἀπόδον, προσθοῦ: ἀπόδεσθε, πρόσθεσθε.

		Perfect.		
Act.	τέθεικα	ἔστηκα	δέδωκα	δέδειχα
Pass.	τέθειμαι	(ἔσταμαι)	δέδομαι	δέδειγμαι
		Pluperfect.		
Act.	ἐτεθείκειν	είστήκειν ἔστηκειν	ἐδεδώκειν	ἐδεδείχειν
Pass.	ἐτεθείμην	(ἔστάμην)	ἐδεδόμην	ἐδεδείγμην

On the syncopated forms of the Perf. ἔστηκα, see Pdm. 65. For ἵημι, see Pdm. 67.

a) A fut. ἔστήξω (*stabo*) was formed fr. Perf.—ἔστήξομαι later.—The Aorists ἔθηκα, ἔδωκα are used only in the sing. Indic.; the forms of the 2nd Aor. in dual and pl.; in the other moods; and in the participle. Ἐθηκάμην, ἔδωκάμην are *un-Attic*.

b) The peculiarity of *ka*, as termination of Aor. 1, belongs to ἔθηκα, ἔδωκα, ἥκα (*ἵημι*).

c) The *Opt.* and *Subj.* of the *Pres. Pass.* from τίθημι, δίδωμι, and ἴημι, are usually conjugated as if from τίθω, δίδω, ἰω, the accent being thrown back: thus τίθωμαι, δίδωμαι, &c.; τιθοίμην, διδοίμην (δίδοιο, δίδοιτο, &c.). So in Aor. 2. Mid. ἀπόθωμαι, ἀπόδοιτο, &c.

d) This analogy, as far as regards the *accent*, is followed by δύναμαι (*am able*), and ἐπίσταμαι (*know how*).

Thus: ἐπίστωμαι -η -ηται | δυναίμην -αιο -αιτο
(But ιστῶμαι -ῆ -ῆται) | ισταίμην -αιο -αιτο
So also ὄναίμην ὄναιο ὄναιτο.

e) In the *Imperf. Active* the singular of τίθημι and ἴημι is often, that of δίδωμi regularly, formed as if from τίθω, διδώ: ἐτίθουν is not found; but ἐτίθεις, ἐτίθει, are far commoner than ἐτίθης, ἐτίθη: ἐδίδουν, ἐδίδους, ἐδίδου. In Attic poetry the forms of the *Present* τιθεῖς, τιθεῖ, and (from ἴημi) ιεῖς, ιεῖ are also found.

63. Verbs with 2nd Aorist like Verbs in μι.

2nd Aorist.

ἀποδιδράσκω, <i>I run away.</i>	ρέω, <i>I flow.</i>	γιγνώσκω, <i>I know.</i>	φύω, <i>I put forth naturally</i> (Aor. 2. intrans.).
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Indicative.

S. ἀπέδρᾶν	ἐρρύνην	ἔγνων	ἔφυν
ἀπέδρᾶς	ἐρρύνης	ἔγνωσ	ἔφυς
ἀπέδρᾶ	ἐρρύνη	ἔγνω	ἔφυ
P. ἀπέδρᾶμεν	ἐρρύνημεν	ἔγνωμεν	ἔφυμεν
ἀπέδράτε	ἐρρύνητε	ἔγνωτε	ἔφυτε
ἀπέδρᾶσαν	ἐρρύνησαν	ἔγνωσαν	ἔφυσαν
D. ἀπέδρᾶτον	ἐρρύνητον	ἔγνωτον	ἔφυτον
ἀπέδράτην	ἐρρύνητην	ἔγνωτην	ἔφυτην

Subjunctive.		2nd Aorist.	
S. ἀποδρῶ	ρυῶ	γνῶ	φύω (prob. <i>v</i>)
ἀποδρᾶς	ρυῆσ	γνῷς	φύης
ἀποδρᾷ	ρυῆ	γνῷ	φύη
P. ἀποδρῶμεν	ρυῶμεν	γνῶμεν	φύωμεν
ἀποδρᾶτε	ρυῆτε	γνῶτε	φύητε
ἀποδρῶσι(ν)	ρυῶσι(ν)	γνῶσι(ν)	φύωσι
D. ἀποδρᾶτον	ρυῆτον	γνῶτον	φύητον
ἀποδρᾶτον	ρυῆτον	γνῶτον	φύητον
Optative.			
S. ἀποδραίνω	ρυεῖν	γνοίην	φύοιμι or φύῃν
ἀποδραίης	ρυεῖης	γνοίης	φύοις or φύῃς
ἀποδραίη	ρυεῖη	γνοίη	φύοι or φύῃ
&c.	&c.	&c.	&c.
Imperative.			
S. ἀπόδρᾶτε	ρύητε	γνῶτε	(φύητε)
ἀποδρᾶτω	ρυῆτω	γνῶτω	(φύτω)
&c.	&c.	&c.	&c.
Infinitive.			
ἀποδρᾶναι	ρυῆναι	γνῶναι	φῦναι
Participle.			
ἀποδρᾶς	ρυεῖς, εἶσα, ἐν	γνούς,	φυς, φῦσα, φῦν
ἀσα, ἄν		γνοῦσα, γνόν	

64. The following are additional examples of this formation :—

	Aor. 2. <i>taken</i>)	Imp.	Subj.	Opt.	Infin.	Partic.
ἀλίσκομαι (am taken)	ἠλων, (was) ἔλλων (Att.)	—	ἀλῶ (φῶ, ϕ̄)	ἀλοίην	ἀλῶναι	ἀλούς [ἄ ex- cept in Ind.]
βαίνω, go	ἔβην (went)	βῆτε	βῶ (ῆς, ῆ)	βαίην	βῆναι	βάς
βιόω, live	ἔβιών (lived)	—	βιῶ (φῶ, ϕ̄)	βιώην	βιῶναι	βιούς (οὖσα, οῦν)
πέτομαι, fly	ἔπτην (flew)†	—	(πτῶ ?)	πταίην	πτῆναι	πτάς
σκέλλω, dry	ἔσκλην (wi- thered)	—	—	—	σκλῆναι	—
δύω	ἔδūν (went into)	δῦτε	δύω (ῆς, ῆ)	[δύην Hom.]	δῦναι	δύς (ῦσα)
φεύάνω (come before, anticipate)	ἔφευν	—	φεῦ (ῆς, ῆ)	φεύαίην	φεύηναι	φεάς

* Φύην for φυίην. Hippocrates has Aor. 2. ἔφύην (φυῆναι, &c.), like ἔβρύην. This is the usual form in later writers; and the Subj. φυῶ (Plat.) must be referred to this, not to ἔφυν. (Buttmann.)

† Late: ἔπτέμην the usual form.

65. Syncopated Perfect.

	Sing.	Plural.	Dual.
Indicative	ἔστηκα ἔστηκας ἔστηκε(ν)	ἔσταμεν ἔστατέ ἔστασι(ν)	— ἔστάτον ἔστάτον
Subjunctive	ἔστω		
Optative	ἔσταιν, ἔσταιης, &c.		
Imperative	ἔσταζι, ἔστάτω, &c.		
Infinitive	ἔστάναι		
Participle	ἔστώς, ὁσα, ώς or ὥς, Gen. ἔστωτος, ώσης, ὥτος.		

Pluperfect.

	Sing.	Plural.	Dual.
	ἔστήκειν ορ είστήκειν	ἔσταμεν	—
	ἔστήκεις ορ είστηκεις	ἔστατε	ἔστάτον
	ἔστήκει ορ είστηκει	ἔστασαν	ἔστάτην

- a) These syncopated forms are only found in the *Dual* and *Plural*. The regular forms of *ἔστηκα* are sometimes met with, though the shorter forms are the commoner in the best authors, especially for the *Plural*.—*ἔστηκέναι* rare in Attic (*Kr.*).
- b) In the Pluperf. of *ἴστημι*, *ἔστασαν* is the form of this kind that principally occurs.
- c) The Participle arises by contraction from *ἀώς*. The *ω* (as arising from *ao*) is retained through the oblique cases: but the neuter *ἔστός* has better authority than *ἔστώς*.

66. (Other Syncopated Perfects.)

δείδω (Hom.), *fear*, *δέδια* (rare in Sing.) Pl. *δέδιμεν*, *δέδιτε*, *δεδίασιν*.
 Part. *δεδιώς*. Imperf. *δέδιζι*. Subj. *δεδίω*. Opt. *δεδιείην*. Impf. *δεδιέναι*. Pluperf. 3rd Plur. *ἔδεδισαν* or *ἔδεδίεσαν*.

ὢνήσκω, *die* *τέθηκα* (-*as*, -*e*), *τέθναμεν*, *τέθνάτε*, *τεθνᾶσι*.
 Imperat. *τέθναζι*. Opt. *τεθναίην*. Inf. *τεθνάναι*. Part. *τεθνεώς* (-*εῶσα*, -*εώς*).

The Perfects *τέθηκα* and *δέδια* are the only Perfects besides *ἔστηκα* whose syncopated forms are in common use in *prose*, the Partcp. *βεβώς* (from *βαίνω*) forming a partial exception. Of *τέθηκα*, it is only the Infin. and Partcp. that are common in *Attic prose*: the Participle is *τεθνεώς*, with the (Ionic) intercalation of *ε*.

Δέδια occurs throughout: the longer form, *δέδοικα*, occurs only in the *Indicat.* of Perf. and Pluperf. (where it is commoner in the *Singular* than the abridged forms), in the Infinitive in the Dramatic writers, and in the Participle.

67. *"Ιημι,—εἰμί* and *εἴμι,—φημί*.

It is very important that the pupil should acquire a thorough familiarity with the forms of *ἴημι*, *εἰμί* and *εἴμι*, which, from the resemblance of some to others, are often hard to distinguish: indeed some forms (especially in the compounds) are *identical*, and can only be distinguished by the sense. *"Ιημι* occurs principally in its compounds, *ἀφίημι*, *μεθίημι*, &c. The *ι* is usually *long* in Attic Greek [as *short*, it occurs principally in the *participle*].

(*ἴημι*. Root, *ε.*)

Active.

	Ind.	Imper.	Subj.	Opt.	Inf.	Partcp.
Pres.	ἴημι	ἴει	ἴω	ἰείην	ἴεναι	ἰεῖς, ιεῖσα, ιέν
Impf.	ἴην					
Perf.	εἶκα					
Plup.	εἴκειν					
Aor. 1.	ἡκα					
Aor. 2.	{ [ḥν]	{ ἔσ, ἔτω,	ῶ	εἴην	εἴναι	εῖς, εῖσα, ἔν
Pl.	{ εἴμεν εἴτε εἴσαν	{ &c.				
Fut.	ἥσω					

Passive.

Pres.	ἴεμαι (as <i>τίθεμαι</i>). [On <i>Subj.</i> and <i>Opt.</i> see p. 218, c.]
Impf.	ἴεμην
Perf.	εἴμαι
Plup.	εἴμην
Aor.	εἴθην
Fut. 1.	ἔθησομαι
Fut. 3.	(none)

Middle.

Aor. 1.	(ἡκάμην)
Aor. 2.	εἴμην
Fut.	οὐ

Verbal Adjective, *έτός*, *έτεος*.

As a general rule, *ἴημι* is conjugated like *τίθημι*.

- a) The 3rd *Plur.* of the *Present Indic. Act.* is *iāσι(ν)* only, for *iēāσι(ν)*.
- b) The *Imperf.* *īην* is doubtful in the singular: *īονν*, *īεις*, *īει* are undoubtedly, and it seems that *īειν* also was used as 1st sing.*
- c) From *ἀφίημι* the *Imperf.* appears with a double augment: *ἡφίει· ἡφίεσαν*. But *ἀφίει*, and especially *ἀφίεσαν*, have more and better authority.
- d) The *Aor. 1. ἦκα*, which is not found except in the *Indicative*, was in general use in the *singular*. In the *plural* it is rarely used by any Attic writers. Of *ἧν* the *singular* of the *Indicative* is no where found.
- e) What is here said of *ἦκα*, *ἧν*, applies also to *ἔδωκα*, *ἔθηκα*: *ἔδων*, *ἔθην*. In *Aor. 1. Mid.* *ήκάμην* is sometimes, but *ἔδωκάμην*, *ἔθηκάμην*, never found in Attic writers.
- f) The *Dual* and *Plur.* of 2nd *Aor. Act.*; the *Indic.* of *Aor. 2. Mid.* and *Aor. 1. Pass.* are found in the common language (also in Herodotus); but always with the augment. Hence *ἀφίοιτε*, *ἀφίοιεν*, *ἔμεν*, *ἔτε*, *ἔσαν*, *ἔθην*, *ἔμην*, never occur.
- g) Whether *εἶμεν*, *εἶτε*, *εἴμην* are *Indic.* or *Opt.* can only be determined by the *context*.
- h) In the compounds of *īμι* the accent of the *Imperative ēs* is thrown back: *ἄφεs*. But *oū* retains it, even in compounds, in this form, not in the others: *προοῦ*; but *πρόεσθε*.
- i) Of forms conjugated like barytone verbs (besides the Subj. and Opt. of Pres. Pass. and Aor. 2. Mid.; cf. p. 218, c), *ἀφίοιτε*, *ἀφίοιεν*, are found as *Pres. Opt.*; and *īω* is sometimes accented as a *barytone Subj.* (for *iō*).

68. (*Eǐμi, eǐμi.*)

 *Eǐμi (am)* has root *ēs*. *Eǐμi (ibo)* root *i*.

(1) *εǐμi, I am; εǐμi, I shall go (Pres. mostly with Fut. meaning).*

	Imperat.	Subj.	Opt.	Infin.	Partcp.
Moods	{ <i>εǐμi</i> , <i>īσzι</i> , (<i>ēστω, &c.</i>) { <i>εǐμi</i> , <i>īzι</i> , (<i>īτω, &c.</i>)	<i>ῶ</i>	<i>εǐην</i>	<i>εǐναι</i>	<i>ῶν</i> (<i>am</i>) <i>īω</i>

* This and the following remarks are from Krüger.

INDICATIVE. Present.		SUBJ. of <i>to be</i> .	SUBJ. of <i>to go</i> .
S. εἰμί, <i>I am</i>	εῖμι, <i>I will go</i>	S. Ὡ	ἴω
εἰ	εῖ	ῆς	ἴης
ἐστί(ν)	εῖσι(ν)	ῃ	ἴη
P. ἐσμέν	ἴμεν	ῷμεν	ἴῳμεν
ἐστέ	ἴτε	ῇτε	ἴῃτε
εῖσι(ν)	ἴσι(ν)	ῷσι(ν)	ἴῳσι(ν)
D. ἐστόν	ἴτον	ῇτον	[ἴῃτον ?]
ἐστόν	ἴτον	ῇτον	[ἴῃτον ?]
IMP. S. ἵσθι	ἵθι (πρόσιθι : seld. πρόσει)	OPT. S. εἴην	ἴοιμι or ἴοίην
ἔστω	ἴτω (προσίτω)	εἴης	ἴοις
P. ἔστε	ἴτε	εἴη	ἴοι
ἔστωσαν	ἴτωσαν or	P. εἴημεν, εἴμεν	ἴοιμεν
and ἔστων	ἴόντων (ἴτων	εἴητε [εἴτε]	ἴοιτε
(ὄντων	Æsch. E. 32.)	εἴησαν, εἴεν	ἴοιεν
Plat.)	ἴτον	D. [εἴητον, εἴτον]	[ἴοιτον ?]
D. ἔστον	ἴτων	εἴήτην, εἴτην	[ἴοιτην ?]
ἔστων			
		INF. εἶναι	ἴέναι
		PART. ὥν, οὐσα, ὅν	ἴών, ιούσα, ιόν
		G. ὅντος, ούσης	ἴοντος, ιούσης

IMPERFECT.

S. ḡn, <i>I was</i>	ḡeiv; old Attic, ḡa, <i>I went</i> .
ḡσθa	ḡeis, usu. ḡeisθa
ḡn (from ḡe-n)	ḡei
P. ḡmev	ḡeimev, us. ḡmev
ḡte (ḡstē)	ḡeite — ḡte
ḡσan	ḡesan
D. ḡstōn [ḡtōn]	ḡeitōn, — ḡtōn
ḡstēn [ḡtēn]	ḡeitēn, — ḡtēn

Fut. ḡsorai, *I shall be*, ḡsē or ḡsēi, ḡstai (for the poet. ḡstētai), &c. Opt. ḡsoīmēn. Inf. ḡsēsθai. Partc. ḡsōmēnos.

The Middle form (ḡēmai, ḡsorai or ḡtē, ḡstai, &c., Imp. ḡsōso, Inf. ḡsēsθai, Partcp. ḡsēmēnos, Impf. ḡsēmēn, ḡsōso, &c.), signifying *to hasten*, ought probably to be written with the rough breathing (a supposition which is mostly confirmed by the manuscripts), and referred to ḡn. Verbal adj. ḡtēs is found in compounds: ḡtēos is more common than ḡtētēos (*Kr.*).

a) *Eimí*, *to be* (with the exception of εi), is *enclitic* in Pres. Indic. [See Rules for *Enclitics*]. In compounds, the accent is on

the preposition, if the general rules of accentuation will allow it to be so far back, e. g. *πάρειμι*, *πάρει*, *πάρεστι*, &c., Imp. *πάρισθι*; but *παρῆν* on account of the augment; *παρέστατ* (= *παρέστεται*); *παρ-εῖναι* from the general rule for infinitives in *vai*; subj. *παρῶ*, *-ῆς*, *ῆ*, &c., on account of the contraction; and Opt. *παρεῖμεν*, &c. = *παρεῖημεν*, &c. The accentuation of the Partcp. in the compounds should be particularly noted; e. g. *παρών*, Gen. *παρέντος*, so also *παριών*, Gen. *παριόντος*.

- b) With reference to *accentuation*, the compounds of *εἰμι*, *ib*, follow the same rules as those of *εἰμί*, *sum* (Göttling says, Inf. *ἴεναι*); hence several forms of these two verbs are the same in compounds, e. g. *πάρειμι*, *πάρει* and *πάρειστι* (third sing. of *εἰμι*, and 3rd plur. of *εἰμί*).
- c) *Εἰεν*, *esto, be it so, good*, 3rd plur. Opt. (= *εἰησαν*).—The first person Impf. is often *ἢ* in Attic poets, sometimes in Plato; *ἥμην* (which occurs in no other person) is very rare in Attic Greek. (Xen.) The *un-Attic* form of the second person Impf. *ῆς* is found frequently in the later writers, and now and then in lyric passages of the Attic poets. The dual forms with *σ* (*ῆστον*, *ῆστην*) are preferred; but in the 2nd pl., *ἥτε* seems to have been exclusively in use (*Kr.*). **Ἐστων* is less common than *ἔστωσαν*.
- d) From *εἰμι*, the third pers. sing. Impf. *ἥειν* instead of *ἥει* is found in the Attic poets only before vowels, *προσήειν*. [Before a consonant, Pl. Crit. 114.]
- e) The Pres. of *εἰμι*, *to go*, has, in Attic prose, almost always a Future meaning. *Ίέναι* and *ἴών* occur both as *Present* and as *Future*. So also the Optative. (*Kr.*)

69. *Φημί, to say.* [οὐ φημι = *nego*; *say . . . not*].

(Moods: *φημί*, *φάζι* or *φαζί*, *φῶ*, *φαίνω*, *φάνατ*, *φάσ.*)

Present.	Singular.	Plural.	Dual.
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	<i>φημί</i>	<i>φαμέν</i>	
	<i>φήσ</i> (<i>φήσ?</i>)	<i>φατέ</i>	<i>φατόν</i>
	<i>φησί</i> (<i>ν</i>)	<i>φασί</i> (<i>ν</i>)	<i>φατόν</i>
Imperfect.	<i>ἔφην</i>	<i>ἔφαμεν</i>	
	(<i>ἔφης</i>) <i>ἔφησθα</i>	<i>ἔφατε</i>	<i>ἔφατον</i>
	<i>ἔφη</i>	<i>ἔφασαν</i>	<i>ἔφάτην</i>

Fut. *φήσω*. Aor. *ἔφησα*. Verbal Adjective, *φατός*, *φατέος*.

- a) The second sing. *φήσ* is quite anomalous both in *accent* and in the *i* subscript. (Göttling and Krüger print *φής*.) The compounds retain, in *this* form, the accent on the ultima, e. g. *ἀντιφής*, but *σύμφημι*, *σύμφαζι*, &c.
- b) This verb has two significations, (a) *to say* in general, (b) *to affirm*, *to assert*, &c. (aio). The Fut. *φήσω*, however, has only the last signification.—Φῶ, *φαίην often* and *φάναι usually* relate to the *past*. The Participle *φάς* does not belong to Attic prose.
- c) With *φημί* the verb *ἡμί*, *inquam*, may be compared. The Imperfect *ἡν*, *ἡ* is used in the phrases *ἡν δ' ἐγώ*, *said I*, *ἡ δ' ὁς*, *said he* (inserted parenthetically), in relating a conversation.

The pres. *φημί* (with the exception of *φής*) is *enclitic*. [See Rules for Enclitics.]

70. Οἶδα.

Oἶδα (*novi*) is properly a Perf. 2. from root *εἰδ-* [*vid-ēre*]; but it passes over to the forms of a verb in *μι*: having second sing. -*δα* (as *ἔφησα*, *ἡσθα* have from *φημί*, *εἰμί*).

Moods:

οἶδα | *ἴσθι* (*ἴστω*) | *εἰδῶ* | *εἰδείην* | *εἰδέναι* | *εἰδώς*, *νῖα*, *ός*.

Present.

Sing.	<i>οἶδα</i>	Plur.	<i>ἴσμεν</i>	Dual.
	<i>οἶσθα</i>		<i>ἴστε</i>	<i>ἴστον</i>
	<i>οἶδε(ν)</i>		<i>ἴστασι(ν)</i>	<i>ἴστον</i>

Imperfect.

Sing.	<i>ἥδειν</i> , Att. <i>ἥδη</i>	Pl.	<i>ἥδειμεν</i>	Dual.
	<i>ἥδεισθα</i> , { Att. { <i>ἥδησθα</i>		<i>ἥδειτε</i>	<i>ἥδειτον</i>
	<i>ἥδεις</i> , { Att. { <i>ἥδης</i>			
	<i>ἥδει</i> , Att. <i>ἥδειν</i> , <i>ἥδη</i>		<i>ἥδεσαν</i> [<i>ἥδεισαν</i>]	<i>ἥδείτην</i>

Fut. *εἴσομαι*. Verbal Adjective, *ἰστέον*.

- a) Though the sing. forms *ἥδη*, &c. are usually called *Attic*, the forms *ἥδειν*, &c. occur even in the best Attic writers.—In the *Dual* and *Plur.* of *Imperf.*, *ἥστην*, *ἥσμεν*, *-τε*, *-σαν*, are also found in the poets.
- b) *Fut.* *εἴσομαι*, and the *Subj.* [*Opt.*] and *Infin.* of the *Present* have also the meaning of *to understand*.

71. *Κεῖμαι* (*jaceo*), *ἥμαι* (*sedeo*).

Κεῖμαι, according to Krüger, is from *κείομαι* = *κέομαι*: according to Buttmann, a *Perfect* for *κέκειμαι*.

a) The Infinitive is accented like a *Perf. Infinitive*, and retains this accent in compounds: *κεῖσθαι*, *κατακεῖσθαι*.

b) But *κατάκειμαι*, *κατάκεισαι* throw back the accent.

**Ημαι* (in Attic prose *κάθημαι* is the usual form) is in form a *Passive Perfect*.

Present.

Ind.	Subj.	Opt.	Imperfect.
<i>κεῖμαι</i>	[<i>κέωμαι</i>]	[<i>κεοίμην</i>]	<i>ἔκείμην</i>
<i>κεῖσαι</i>	[<i>κέῃ</i>]	[<i>κέοιο</i>]	<i>ἔκειστο</i>
<i>κεῖται</i>	<i>κέηται</i>	<i>κέοιτο</i>	<i>ἔκειτο</i>
<i>κείμεσθα</i>			<i>ἔκειμεσθα</i>
<i>κείσθε</i>			<i>ἔκεισθε</i>
<i>κεῖνται</i>	<i>κέωνται</i>	<i>κέοιντο</i>	<i>ἔκειντο</i>
[<i>κείμεσθον</i>]			[<i>ἔκειμεσθον</i>]
<i>κείσθον</i>			<i>ἔκεισθον</i>
<i>κείσθον</i>			<i>ἔκεισθην</i>

Imper. *κείσο*, *κείσθω*, &c. Infinit. *κεῖσθαι*. Partcp. *κείμενος*.

Fut. *κείσομαι*. No Aorist.

a) Present, *ἥμαι*, *ἥσαι*, *ἥσται*, &c. 3 plur. *ἥνται*.

Imper. *ἥσο*, *ἥσθω*, &c. Infinit. *ἥσθαι*. Partcp. *ἥμενος*.

Imperf. *ἥμην*, *ἥσο*, *ἥστο*, &c. 3 plur. *ἥντο*.

b) Present, *κάθημαι*, *κάθησαι*, *κάθηται*, &c.

Subj. *καθώμαι*. 3. *καθῆται*. Plur. 1. *καθώμεσθα*. 3. *καθῶνται*.

Opt. *καθοίμην* [*καθήμην*?] 3. *καθοῖτο* [*καθῆτο*?].

Imper. *κάθησο* [*κάθον*]. Inf. *καθήσθαι*. Partcp. *καθήμενος*.

Imperf. *ἔκαθήμην* (*καθήμην*) 3. *ἔκαθητο*, *καθῆστο* (*καθῆτο*).

3 plur. *ἔκαθητο*, *καθῆντο*.

The Imperf. of *κάθημαι* often prefixes the Syll. Augment to the preposition (but not in the Tragic poets) in *ἔκαθήμην*: but also *καθῆσο*, *καθῆτο* are found (more commonly *καθῆστο*, *καθῆντο*) where the Augment is compensated for by the accentuation. So also *καθῆσθε*, whereas *κάθησθε* is the *Present*. In the Subj. *καθώμαι* is more regular than *κάθωμαι*: so also *καθοῖτο*, Opt., for which, *perhaps*, *καθήμην*, *καθῆτο* (but only in these forms) were used (Kr.).

72. ANOMALOUS VERBS.

It is an anomaly of meaning when the *Future Middle* (in form) has a Passive sense.

FUTURE MIDDLE with PASSIVE sense.

<i>ἀδικήσομαι</i> , shall be injured	{	In these the <i>Pass.</i> meaning is pretty steady.
<i>ἄξομαι</i> , shall be led		
<i>ἅρψομαι</i> , shall be nourished (also <i>Mid.</i>).		
<i>οἰκήσομαι</i> , shall be inhabited		
<i>τιμήσομαι</i> , shall be honoured		
<i>ζημιάσομαι</i> , shall be punished	{	In these, usage fluctuates between these forms and those in - <i>ώνται</i> ; those in - <i>άγομαι</i> denoting rather a continued action. (<i>Herm.</i>)
<i>στερήσομαι</i> , shall be deprived		
<i>φοβήσομαι</i> , shall be feared		
<i>ώφελήσομαι</i> , shall be benefited		

So, *ἄρξομαι* (shall be ruled, and [*Mid.*] shall begin), *εἴρηξομαι* (shall be restrained), *βλάψομαι* (shall be hurt), *ταράξομαι* (shall be disturbed), *τρίψομαι* (shall be rubbed), *φυλάξομαι* (shall be guarded), are all found in good Attic writers.

73. *Futura Media* of regular verbs, which in classical writers are the quite or nearly exclusive forms.

<i>ἀκούσομαι</i> (-ούω), shall hear.	<i>δλολύξομαι</i> (-ύξω), shall cry aloud (to the gods).
<i>ἀλαλάξομαι</i> (-άξω), shall shout.	<i>πηδήσομαι</i> (-άω), shall leap.
<i>ἀπαντήσομαι</i> (-άω), shall meet.	<i>σιγήσομαι</i> (-άω), shall be silent.
<i>ἀπολαύσομαι</i> (-άνω), shall derive (from any thing).	<i>σιωπήσομαι</i> (-άω), shall hold my tongue.
<i>βαδιοῦμαι</i> (-ίξω), shall walk.	<i>σπουδάσομαι</i> (-άζω), shall make haste, be busy.
<i>βοήσομαι</i> (-άω), shall shout.	<i>συρίξομαι</i> (-ίξω), shall pipe.
<i>γελάσομαι</i> (-άω), shall laugh.	<i>τωδάσομαι</i> (-άζω), shall jeer.
<i>κωκύσομαι</i> (-ύω), shall wail.	
<i>οἰμώξομαι</i> (-ώξω), shall wail, lament.	

Futura Media of regular verbs whose *Future Active* is a less common form :

<i>ἀσομαι</i> , <i>ἀσω</i> (-δω), will sing.	<i>ἐπιωρκήσομαι</i> , -ήσω (-έω), shall forswear myself.
<i>ἀρπάσομαι</i> , -άσω (-άξω), shall snatch.	<i>ὢνμάσομαι</i> , -άσω (-άξω), shall wonder.
<i>βλέψομαι</i> , -ψω (-πω), shall look.	<i>κλέψομαι</i> , -ψω (-πτω), shall steal.
<i>γηράσομαι</i> , -άσω (a[σκ]ω), shall grow old.	<i>ροφήσομαι</i> , -ήσω (-έω), shall sup up.
<i>διώξομαι</i> , ξω (-κω), shall pursue.	<i>σκώψομαι</i> , -ψω (-πτω), shall mock.
<i>ἐγκωμιάσομαι</i> , -άσω (-άξω), shall panegyrize.	<i>χωρήσομαι</i> , -ήσω (-έω), shall retire.
<i>ἐπαινέσομαι</i> , -έσω (-έω), shall praise.	

Θηράσομαι and *Σηρεύσομαι*, *will chase*, and *κολάσομαι*, *will chastise*, do not belong here; for the *Middle Form* of other tenses is found as *Active* (implying that the action is done *for the agent's own satisfaction*), and the *Futures* in *-σω* are also in use. So *ἔψήσομαι* (*Plat.*) = *mihi coquam*. The *Regular Fut.* is *ἔψήσω*.

74. *Deponents Passive* (i. e. that have a *Passive Aorist.*)

ἡδυνήθην or ἐδυνήθην ; ἐδυνάσθην,	ἐπεμελήθην, cared for (-[έ]ομαι).
was able (<i>δύναμαι</i>).	ἐνεδυμήθην, considered
ἥρασθην, loved (<i>ἔραμαι</i>).	προεδυμήθην, was eager
ἥχεσθην, was vexed at (<i>ἄχθομαι</i>).	ἐνενοήθην, considered,
ἔβουλήθην, ἥβουλήθην, wished ;	intended
chose (<i>βούλομαι</i>).	διενοήθην, thought over ;
ἔδεήθην, begged (<i>δέομαι</i>).	intended
ἥσθην, was delighted ; was pleased	ἀπενοήθην, was beside
(<i>ἥδομαι</i>).	myself ; was desperate
ῳδην, thought (<i>οἴομαι</i>).	ἥναντιώθην, opposed (-οομαί).
ἔσεφθην,* revered (<i>σέβομαι</i>).	εὐλαβήθην, shunned scrupulously
ἔφαντάσθην, likened myself (<i>φαν-</i>	(-εομαί).
<i>τάζομαι</i>).	ἔφιλοτιμήθην, was ambitious (-εο-
διελέχθην, conversed with (<i>διαλέ-</i>	μαί).
<i>γομαι</i>).	

I. Verbs in *ω*, with collateral forms in *εω* or *εομαι*.

Present.	Future.	Perfect.	Aorist.
ἀλέξω, <i>ward off</i>	[ἀλεξήσω]		[ἡλεξα]
Middle	ἀλεξήσομαι		ἡλεξάμην
βόσκω, <i>feed</i>	βοσκήσω		
(έ) θέλω, <i>will</i>	(έ) θελήσω	ἥθεληκα	ἥθελησα
ἔρρω, <i>take oneself off</i>	ἔρρησω	ἥρρηκα	ἥρρησα
εῦδω, <i>sleep</i>	εύδήσω	(none)	(none)
ἔψω, <i>boil</i>	ἔψήσω (Pdm. 73)	?	ἥψησα
Passive		ἥψημαι	ἥψήθην
Middle			ἥψησάμην
μέλει, <i>curæ est</i>	μελήσει	μεμέληκεν	ἔμελησεν
μέλλω, <i>am going</i>	μελλήσω	?	ἔμελλησα
μένω, <i>remain</i>	μενῶ	μεμένηκα	ἔμεινα
νέμω, <i>distribute</i>	νεμῶ	νενέμηκα	ἔνειμα
Passive		νενεμηναι	ἔνεμήθην
δέξω, <i>smell of</i>	δέξησω	[օδωδα]	ῳξησα
δόφειλω, <i>owe (ought)</i>	δόφειλήσω	ῳφειλήκα	ῳφειλησα
τύπτω, <i>beat</i>	τυπτήσω	?	(ἔτυπον)
Passive	τυπτήσομαι	τέτυμμαι	ἔτύπην
χαίρω, <i>rejoice</i>	χαιρήσω	κεχάρηκα (ημαι)	ἔχάρην
ἄχθομαι, <i>am vexed (at)</i>	ἄχθεσθησομαι	?	ἥχεσθην

* Plat. Phædr. 254.

Present.	Future.	Perfect.	Aorist.
βούλομαι, will ; choose [ἔρομαι], ask	βουλήσομαι ἔρήσομαι	βεβούλημαι (none)	ἔβουλήζην ἡρόμην
μάχομαι, fight	μαχούμαι	μεμάχημαι	ἔμαχεσάμην
μέλομαι, care for	μελήσομαι	μεμέλημαι	ἔμελήζην
οἴμαι, think	οίήσομαι	(none)	φήζην
οἴχομαι, am gone	οἰχήσομαι	[ῳχημαι]	(none)

II. Verbs in εω, with a collateral form in ω.

Present.	Future.	Perfect.	Aorist.
γαμέω, marry	γαμῶ	γεγάμηκα	ἔγημα
Middle	γαμοῦμαι	γεγάμημαι	ἔγημάμην
δοκέω, seem	δόξω	δέδογμαι	ἔδοξα
ῥιπτέω, ῥίπτω, throw	ῥίψω	ἔρριφα	ἔρριψα
Passive		ἔρριμμαι	ἔρριφ(?)ην
ἀσέω, thrust	ἀσω (ἀσήσω)	(ἔωκα)	ἔωσα
Passive	ἀσθήσομαι	ἔωσμαι	ἔώσθην
Middle	ἀσομαι		ἔωσάμην

III. Verbs in ἀν-ω, ἀν-ομαι; i. e. whose roots are formed by αν appended to the simpler root. (With some in νω, ίνω, αύνω, αίνο μαι, νέομαι.)

Present.	Future.	Perfect.	Aorist.
ἀμαρτάνω, miss ; sin	ἀμαρτήσομαι	ἥμαρτηκα	ἥμαρτον
Passive		ἥμαρτημαι	ἅμαρτηθῆναι
αὔξ(άν)ω, increase	αὐξήσω	ηὔξηκα	ηὔξησα
Passive.	αὐξή(θή)σομαι	ηὔξημαι	ηὔξηθην
βλαστάνω, bud	βλαστήσω	(β) εβλάστηκα	ἔβλαστον
δαρδάνω, sleep	δαρδήσομαι (?)	δεδάρδηκα	ἔδαρδον
δλισθάνω, slip	δλισθήσω (?)	(δλίσθηκα)	ἄδλισθον
αἰσθάνομαι, perceive	αἰσθήσομαι	ησθημαι	ησθόμην
ἀπεχθάνομαι, become hat-	ἀπεχθήσομαι	ἀπήχθημαι	ἀπηχθόμην
τίνω, pay	[ed] τίσω	τέτικα	ἔτισα, τίσαι
Passive		τέτισμαι	ἔτισθην
Middle			ἔτισάμην
φθάνω, come before	φθήσομαι	ἔφθακα	ἔφθασα, ἔφ-
δάκνω, bite	δήξομαι	?	ἔδακον [θην]
Passive	δηχθήσομαι	δέδηγμαι	ἔδηχθην
κάμνω, become weary	καμοῦμαι	κέκμηκα	ἔκαμον
τέμνω, cut	τεμῶ	τέτμηκα	ἔτεμον
Passive	τετμήσομαι	τέτμημαι	ἔτμήθην
βαίνω, go	βήσομαι	βέβηκα	ἔβην
ἐλαύνω, drive	ἐλῶ	ἐλήλακα	ὴλάσσα
Passive		ἐλήλαμαι	ὴλασάμην
Middle			ἢλασθην
δοσφραίνομαι, smell	δσφρήσομαι	[ῳσφρημαι]	ῳσφρόμην
ἰκνέομαι, come	ἰξομαι	ὶγμαι	ἰκόμην

IV. Verbs in *άνω*, *άνομαι*, whose *short root* was strengthened by *v*, before *av* was appended : λη^β-; λα^β-; λαυ^β-άρ-*w*.

Present.	Future.	Perfect.	Aorist.
λανθάνω, <i>am hid</i>	λήσω	λέληθα	ἔλασον
Middle	λήσομαι	λέλησμαι	ἔλασόμην
μανθάνω, <i>learn</i>	μαθήσομαι	μεμάθηκα	ἔμασον
λαμβάνω, <i>take</i>	λήψομαι	εἴληφα	ἔλαψον
Passive	ληφθήσομαι	εἰλημμαι	ἔλιφθην
Middle			ἔλαβόμην
ἅγγάνω, <i>touch</i>	ἅξομαι (-ω ?)	?	ἔχιγον
λαγχάνω, <i>receive by lot</i>	λήξομαι	εἴληχα	ἔλαχον
Passive		εἴληγμαι	ἔλήχθην
τυγχάνω, <i>hit a mark</i>	τεύξομαι	τετυχηκα	ἔτυχον
πυνθάνομαι, <i>inquire</i>	πεύσομαι	πέπυσμαι	ἐπυνθόμην

V. Verbs in *σκω* appended to the simpler root.

Present.	Future.	Perfect.	Aorist.
γηρά(σκ)ω, <i>grow old</i>	γηράσσομαι(σω)	γεγήρακα	ἐγήρασα
ἡβά(σκ)ω, <i>pubescere</i>	ἡβήσω	ἡβηκα	ἡβησα
ἀρέσκω, <i>please</i>	ἀρέσω	(ἀρήρεκα)	ἥρεσα
εὑρίσκω, <i>find</i>	εύρήσω	εύρηκα	εὗρον
Passive	εύρεθήσομαι	εύρημαι	εὐρέθην
ἀνάλισκω, <i>spend</i>	ἀναλώσω	ἀνάλωκα	ἀνάλωσα
Passive	ἀναλωθήσομαι	ἀνάλωμαι	ἀναλωθην
ἀμβλίσκω, <i>miscarry</i>	(ἀμβλώσω)	ἡμβλωκα	ἡμβλωσα
ὢντσκω, <i>die</i>	ὢνοῦμαι	τεθνηκα	ἔθανον
διάσκομαι, <i>propitiate</i>	διάσομαι	(ἴλασμαι)	διασάμην
Passive		ἴλωκα	διάσθην
ἀλίσκομαι, <i>am taken</i>	ἀλώσομαι	ἐάλωκα	ἐάλων
		ῆλωκα	ῆλων

VI. Verbs in *σκω* appended to a *simpler root* reduplicated :

βρω-, βιβρωσκ-.

Present.	Future.	Perfect.	Aorist.
βιβρώσκω, <i>eat</i>	[βρώσομαι]	βέβρωκα	[ἔβρωσα]
Passive	(βρωθήσομαι)	βέβρωμαι	ἔβρωσην
γιγνώσκω, <i>know</i>	γνώσομαι	ἔγνωκα	ἔγνων
Passive	γνωσθήσομαι	ἔγνωσμαι	ἔγνωσθην
τιτρώσκω, <i>wound</i>	τρώσω	?	ἔτρωσα
Passive	τρωθήσομαι	τέτρωμαι	ἔτρωσην
μιμνήσκω, <i>put in mind</i>	μνήσω		ἔμνησα
Passive (=remember)	μνησθήσομαι	μέμνημαι	ἔμνησθην
	μεμνήσομαι		

Present.	Future.	Perfect.	Aorist.
διδράσκω, <i>run away</i>	δράσομαι	δέδρακα	ἔδρᾶν
πιπράσκω, <i>buy</i>		πέπρακα	
Passive	πεπράσομαι	πέπραμαι	ἐπράζην

VII. Verbs that supply their tenses from other roots.

Present.	Borrowed Root.	Future.	Perfect.	Aorist.
αἱρέω, <i>take</i> , ελ-		αἱρήσω	ἥρηκα	εἷλον
εἰπεῖν, <i>say</i> , ἐρ-		αἱρεζήσομαι	ἥρημαι	ἥρέζην
Passive		ἐρῶ	εἴρηκα	εἰπον, (-a)
ἐρχομαι, <i>go</i> , ἐλευθ-		ρήζήσομαι	εἴρημαι	ἐρρήζην
ἐσθίω, <i>eat</i> , ἐδ-, φαγ-		εἰρήσομαι		
Passive		ἐλεύσομαι	ἐλήλυτα	ἥλιον
ἔχω, <i>have</i> , σχ, σχε		ἐδομαι	ἐδήδοκα	ἔφαγον
Passive		ἔξω, σχήσω	ἐσχηκα	(ἡδέσθην)
Middle		[μαι]	ἐσχημαι	[ἐσχέζην]
όράω, <i>see</i> , ὀπ-, ιδ-,		ἔξομαι, σχήσο-		ἐσχόμην
Passive		ὄψομαι	ἐώρακα	εἰδον
Middle		ὄφεζόμομαι	ἐώραμαι, δύμαι	ῳφεζην
πάσχω, <i>suffer</i> , πηζ-, πενζ-		πείσομαι	πέποντα	ἔπαζον
πίνω, <i>drink</i> , πε-, πο-		πίομαι	πέπωκα	ἔπιον
Passive		ποζήσομαι	πέπομαι	ἐπόζην
πτίπτω, <i>fall</i> , πετ-, πετο-		πεσούμαι	πέπτωκα	ἔπεσον
τρέχω, <i>run</i> , δραμ-		δραμούμαι	δεδράμηκα	ἔδραμον
Passive			δεδραμῆσαι	
φέρω, <i>bear</i> , ἐνεκ-, οι-		οἴσω	ἐνήνοχα	ἥνεγκον
Passive		{ ἐνεχζήσομαι	ἐνηνεγμαι	ἥνεχζην
Middle		{ οἰσθήσομαι		ἥνεγκάμην
οἴσομαι				

VIII. Verbs in *μι* whose original root ends in *a* (like ἵστημι).

Present.	Future.	Perfect.	Aorist.	Root.
κίχρημι (1), <i>lend</i>	χρήσω	κέχρηκα	ἔχρησα	χρα-
Mid. borrow	χρήσομαι		*ἔχρησάμην	
δονίνημι (2), <i>benefit</i>	ὸνήσω		ῶνησα	ὸνα-
δονίναμαι, Mid. to derive advantage.	ὸνήσομαι	{ ὄνήμην, (ησο, &c.)		
		{ ὀνάμην, later		
Pass.			ῶνήζην	
πίμπλημι (3), <i>fill</i>	πλήσω	πέπληκα	ἔπλησα	πλα-
Mid. {			ἔπλησάμην	(πληζ-
Pass. { πίμ-	πλησθήσο-	πέπλησ-	ἔπληζην	for
πλάμαι	μαι	μαι	(poet.)	other
				tenses)

Present.	Future.	Perf.	Aorist.	Root.
<i>πίμπρημι</i> (4), <i>burn</i>	<i>πρήσω</i>	<i>πέπρηκα</i>	<i>ἐπρῆσα</i>	<i>πρα-</i>
Mid. { <i>πίμ-</i>				(<i>πρηζ-</i>)
Pass. { <i>πραμαι</i>	{ <i>πρησθήσο-</i>	<i>πέπρησ-</i>	<i>ἐπρήσθην</i>	for other tenses)
	{ <i>μαι</i>	<i>μαι</i>		
[<i>τλῆμι</i>] (5) <i>endure</i>	<i>τλήσομαι</i>	<i>τέτληκα</i>	<i>ἐτλην</i>	<i>τλα-</i>

On *φημί*, see Pdm. 69.

Other forms :

- (1) Inf. *κιχράναι*. * *ἐχρησάμην* = 'I borrowed,' un-Attic.
- (2) Inf. Pr. *δύνινάναι*.—Aor. Imper. *δύνησο*. Opt. *δύναίμην*. Part. *δύνημενος* (*Hom.*) [The rest supplied by *ῳφελεῖν*.]
- (3) The *μ* in the reduplication of this and the following verb is usually omitted in composition, when a *μ* precedes the reduplication; e. g. *ἐμπίπλαμαι*, but *ἐνεπιμπλάμην*.
- Inf. Pr. *πιμπλάναι*. Impf. *ἐπίμπλην*. Inf. Pr. Mid. *πίμπλασθαι*. Impf. *ἐπιμπλάμην*.
- (4) Exactly like *πίμπλημι*. Xen. has *πιμπράω*.
- (5) *ἐτλην*, *τλῆσι*, *τλῶ*, *τλαίνην*, *τλῆναι*, *τλάς*. The word is rare in Attic prose.

(Deponents.)

Present.	Future.	Perf.	Aorist.
<i>ἀγαμαι</i> , <i>wonder</i>	<i>ἀγάσθομαι</i> (<i>Ep.</i>).		<i>ἡγάσθην</i>
			<i>ἡγασάμην</i> (<i>Ep.</i> once <i>Dem.</i>).
<i>δύναμαι</i> (1), <i>can</i>	<i>δυνήσομαι</i>	<i>δεδύνημαι</i>	{ <i>ἐδυνήθην</i>
			{ <i>ἡδυνήθην</i>
<i>ἐπίσταμαι</i> (2),* <i>understand</i>	<i>ἐπιστήσομαι</i>		<i>ἐδυνάσθην</i> (<i>Ion.</i> and <i>Xen.</i>).
<i>ἔραμαι</i> , <i>love</i>	<i>ἔρασθήσομαι</i>		<i>ἥπιστήθην</i>
			<i>ἥράσθην</i>
			(<i>ἔράω</i> is the prose form).
<i>κρέμαμαι</i> (see <i>κρεμάννυμι</i> , Table X).			

Other forms :

- (1) Moods of Pres. *δύν-ασο*, *-ωμαι*, *-αίμην*, *-ασθαι*, *-άμενος*. [*δύν-*
ωμαι, *accentu retracto.*] Imperf. *ἐδυνάμην* or *ἡδυνάμην*.

* Properly *to stand upon* (i. e. as having mastered it).

(2) Moods of Pres. ἐπίστω (less commonly -ασο), -ωμαι, -αίμην, -ασθαι, -άμενος. Impf. ἡπιστάμην, 2 sing. ἡπιστω (less commonly -ασο).  ἐπίστωμαι, *accensu retracto*.

To these must be added :

(1) χρή, *oportet*, ἔχρην, or χρῆν, *oportebat*, χρήσει, *oportebit* (R. χρα- or χρε-).

Imper.	Subj.	Opt.	Infin.	Partcp.
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χρή	(none)	χρῆ	χρείη	χρῆναι	τὸ χρεών
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(2) ἀπόχρη, *sufficit*, Inf. ἀποχρῆν [or -χρῆν], Part. ἀποχρῶν. Imperf. ἀπέχρη, Fut. ἀποχρήσει, Aor. ἀπέχρησε(ν). It also takes some personal forms (as from ἀποχράω), ἀποχρῶσιν, ἀποχρήσουσι(ν). In Mid. ἀποχρῆσθαι (= to have enough) is conjugated like χράομαι.

(3) ἐπριάμην, *to buy* (used by the Attics as Aorist to ὠνέομαι).

Imper.	Subj.	Opt.	Infin.	Partcp.
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ἐπριάμην	πρίω	πρίωμαι	πριάμην	πριάσθαι	πριάμενος
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IX. Verbs in νυμ appended to an *impure* original root.

Present.	Future.	Perfect.	Aorist.
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ἀγνυμι, <i>break</i>	ἀξω	ἔαγα	ἔαξα
Passive		[ἔαγμαι]	(ἔάγην)
δείκνυμι, <i>show</i> (Pdm. 60)		?	
ζεύγνυμι, <i>bind</i>	ζεύξω	?	ἔζευξα
Passive		ἔζευγμαι	ἔζύγην (ἔξεύχθην)
Middle	ζεύξομαι		ἔζευξάμην
μίγνυμι, <i>mix</i>	μίξω	(μέμιχα)	ἔμιξα
Passive	μιχθήσομαι	μέμιγμαι	ἔμιχθην, ἔμιγην
οἴγνυμι, οἴγω, <i>open</i>	οἴξω	ἔωχα	ἔωξα, οἰξαι
Passive (= am open)		ἔῳγμαι	ἔῳχθην, οἰχθνατ
διμόργνυμι, <i>wash off</i>		?	ῶμορξα
Passive		?	ῶμορχθην
Middle	διμόρξομαι		ῶμορξάμην
πήγνυμι, <i>fix, fasten</i>		πέπηγα (*284)	ἔπηξα
ρήγνυμι, <i>tear</i>	ρήξω	ἔρρωγα (*283)	ἔρρηξα
Passive	ραγήσομαι		ἔρράγην
Middle			ἔρρηξάμην
δμνυμι, <i>swear</i>	δμοῦμαι	δμώμοκα	ῶμοσα
		δμωμόσθαι	ῶμο(σ)θηνατ
δλλυμι, <i>destroy</i>	δλῶ	δλώλεκα	ῶλεσα
Middle	δλοῦμαι	δλωλα (periī)	ῶλόμην

X. Verbs in *ννῦμι* appended to a *pure* original root.

Present.	Future.	Perfect.	Aorist.
ἀμφιέννυμι, <i>put on (clothes)</i>	ἀμφιῶ	(none)	ἡμφίεσα
Middle	ἀμφιέσομαι	ἡμφίεσμαι	
κορέννυμι, <i>satisfy</i>	(κορέσω)	[κεκόρηκα]	ἐκόρεσα
Passive		κεκόρεσμαι	ἐκόρεσθην
σβέννυμι, <i>extinguish</i>	σβέσω		ἐσβεσα
Passive	σβεσθήσομαι	ἐσβεσμαι	ἐσβέσθην
Intransitive	σβήσομαι	ἐσβηκα	ἐσβην
στορέννυμι, <i>strew, spread</i> (Comp. στρώννυμι)	στορῶ	(none)	ἐστόρεσα
κεράννυμι, <i>mix</i>	κεράσω (?)	κέκρακα (?)	[ἐστορέσθην]
Passive		{ κέκραμαι κεκέρασμαι	{ ἐκράδσα ἐκεράσθην
Middle			ἐκράδην
κρεμάννυμι, <i>hang (trans.)</i>	κρεμῶ	?	ἐκεράσμην
Passive		(κεκρέμαμαι)	ἐκρέμαστα
κρέμαμι, <i>hang (intrans.)</i>	κρεμήσομαι		ἐκρεμάσθην
πετάννυμι, <i>spread out ; extend</i>	{ πετάσω, Att. πετῶ	[πεπέτακα]	ἐπέτασα
Passive		πέπταμαι	ἐπετάσθην
σκεδάννυμι, <i>scatter</i>	σκεδῶ		ἐσκέδαστα
Passive		ἐσκέδασμαι	ἐσκεδάσθην
ζώννυμι, <i>gird</i>	ζώσω	[ζέωκα]	ἐζώσα
Passive		ζέωσμαι	ἐζωσάμην
Middle			
ρώννυμι, <i>strengthen</i>	ρώσω	?	
Passive	ρωσθήσομαι	ἐρρώμαται	ἐρρώσθην
στρώννυμι, <i>strew</i>	στρώσω		ἐστρωστα
Passive		ἐστρωμαι	ἐστρώσθην
Middle		?	ἐστρωσάμην
χρώννυμι, <i>color</i>		κέχρωσμαι	ἐχρωστα
Passive			ἐχρώσθην

LIST OF NUMERALS.

CARDINALS.

1 α'	εῖς, μίᾳ, ἔν
2 β'	δύο
3 γ'	τρεῖς, τρία
4 δ'	τέσσαρες, τέσσαρα
5 ε'	πέντε
6 σ'	έξ
7 ζ'	έπτά
8 η'	όκτώ
9 ς'	έννεα
10 ι'	δέκα
11 ια'	ένδεκα
12 ιβ'	δώδεκα
13 ιγ'	τρισκαίδεκα
14 ιδ'	τεσσαρακαίδεκα
15 ιε'	πεντεκαίδεκα
16 ιι'	έκκαιδεκα
17 ιζ'	έπτακαίδεκα
18 ιη'	όκτωκαίδεκα
19 ις'	έννεακαίδεκα
20 κ'	εἴκοσι(ν)
21 κα'	εἴκοσιν εῖς, μίᾳ, ἔν
22 κβ'	εἴκοσι δύο
23 κγ'	εἴκοσι τρεῖς, τρία
24 κδ'	εἴκοσι τέσσαρες, ρα
25 κε'	εἴκοσι πέντε
26 κσ'	εἴκοσιν έξ
27 κζ'	εἴκοσιν έπτά
28 κη'	εἴκοσιν οκτώ
29 κς'	εἴκοσιν έννεα
30 λ'	τριάκοντα*

ORDINALS.

1 ὁ	πρῶτος, η, ον
2	δεύτερος, α, ον
3	τρίτος, η, ον
4	τέταρτος, η, ον
5	πέμπτος, &c.
6	ἕκτος
7	ἕβδομος
8	Ὀγδοος
9	ἔνατος (ἔννατος)
10	δέκατος
11	ένδεκατος
12	δωδέκατος
13	τρισκαιδέκατος
14	τεσσαρακαιδέκατος
15	πεντεκαιδέκατος
16	έκκαιδέκατος
17	έπτακαιδέκατος
18	όκτωκαιδέκατος
19	έννεακαιδέκατος
20	εἴκοστός
21	εἴκοστὸς πρῶτος
22	εἴκοστὸς δεύτερος
23	εἴκοστὸς τρίτος
24	εἴκοστὸς τέταρτος
25	εἴκοστὸς πέμπτος
26	εἴκοστὸς ἕκτος
27	εἴκοστὸς ἕβδομος
28	εἴκοστὸς Ὀγδοος
29	εἴκοστὸς ἔννατος
30	τριάκοστός

*  τριάκοντα· τεσσαράκοντα.

CARDINALS.		ORDINALS.
31 λά'	τριάκοντα εἷς	31 τριακοστὸς πρῶτος
32 λβ'	τριάκοντα δύο	32 τριακοστὸς δεύτερος
to	to	to to
39 λς'	τριάκοντα ἑννέα	39 τριακοστὸς ἑννατός
40 μ'	τεσσαράκοντα	40 τεσσαρακοστός
50 ν'	πεντήκοντα	50 πεντηκοστός
60 ξ'	έξηκοντα	60 ἔξηκοστός
70 ο'	έβδομήκοντα	70 ἔβδομηκοστός
80 π'	όγδοηκοντα	80 ὀγδοηκοστός
90 Κ'	ἐνενήκοντα	90 ἐνενηκοστός
100 ρ'	έκατόν	100 ἔκατοστός
200 σ'	διακόσιοι, αι, α	200 διακοσιοστός
300 τ'	τριακόσιοι	300 τριακοσιοστός
400 ν'	τετράκόσιοι [τεσσερ.]	400 τεσσαρακοσιοστός
500 φ'	πεντάκόσιοι	500 πεντακοσιοστός
600 χ'	έξακόσιοι	600 ἔξακοσιοστός
700 ψ'	έπτακόσιοι	700 ἔπτακοσιοστός
800 ω'	όκτακόσιοι	800 ὀκτακοσιοστός
900 θ'	ἐνάκοσιοι (ἐννακ.)	900 ἐνακοσιοστός (ἐννακοσ.)
1000 α'	χίλιοι, αι, α	1000 χιλιοστός
2000 β'	δισχίλιοι	2000 δισχιλιοστός
3000 γ'	τρισχίλιοι	3000 τρισχιλιοστός
4000 δ'	τετρακισχίλιοι	4000 τετρακισχιλιοστός
5000 ε'	πεντακισχίλιοι	5000 πεντακισχιλιοστός
6000 σ'	έξακισχίλιοι	6000 ἔξακισχιλιοστός
7000 ζ'	έπτακισχίλιοι	7000 ἔπτακισχιλιοστός
8000 η'	όκτακισχίλιοι	8000 ὀκτακισχιλιοστός
9000 θ'	ἐνάκισχίλιοι	9000 ἐνακισχιλιοστός (ἐννακισ-
10,000 ι'	μύριοι	10,000 μυριοστός [χιλιοστός]
20,000 κ'	δισμύριοι	20,000 δισμυριοστός
to	to	to to
100,000 σ'	δεκακισμύριοι	100,000 δεκακισμυριοστός

DIFFERENCES OF IDIOM, GRAMMATICAL HINTS, &c.

A. PREPOSITIONS.

1. ABOUT.

- To be employed *about* any thing. ἀμφί τι ἔχειν or εἶναι.
About = nearly (of numerical approximation), ἀμφί or περὶ with *acc.*; ὡς (*conjunct.*). στρατίωτας ἐπεμψαν ἀμφὶ τὸν διακοσίους, or ὡς διακοσίους.
About (of approximate time). περὶ μέσην τὴν ἡμέραν.
About noon. ἀμφὶ μέσον ἡμέρας.

2. ABOVE (ὑπέρ).

- (1) *Above* = more than, ὑπέρ, c. *acc.*; πλέον ἢ. πλείους [= πλείονες] or πλείω (neut.) τῶν ἔκατον.
Above 100. Men who are *above* 50 years old. ἄνδρες πλειόν τι ἢ πεντήκοντα ἔτη γεγονότες ἀπὸ γενεᾶς.
The raven lives *above* 200 years. δέ κόραξ ὑπὲρ τὰ διακόσια ἔτη ζῆ.

(2) *Above* = beyond (of degree). See *Beyond*.

3. AFTER.

- To see any body *after* a long time. ἵδεῖν τινα διὰ χρόνου.

4. AGAINST.

- To avail *against* any thing. ἴσχύειν πρός τι.
To assist any body *against* any body. βοηθεῖν τινι ἐπὶ τινα.

5. AMIDST, AMONGST.

- Amongst* the enemy. ἐν μέσοις τοῖς πολεμίοις.
To be (have fallen) *amongst* robbers. ἐν λῃσταῖς εἶναι.
Amongst men. ἐν ἀνθρώποις.

6. AROUND, ROUND. *περὶ*.—ἀμφί (= on both sides).

To sit *round* any thing. κύκλῳ περικαθῆσαι τι.

To throw a cloak *round* one. περιβάλλεσθαι or ἀμπέχεσθαι
ἰμάτιον.

To go *round* the city. (κύκλῳ) περιεναι τὴν πόλιν.

7. AT.

At intervals of five days (= every five days). διὰ πέντε ἡμερῶν.

To look *at* one object. εἰς ἐν βλέπειν.

To discharge arrows, &c. *at* an object. πρὸς τι ἀφίεναι τὰ βέλη.

8. BEFORE. ἐξ ἐναντίας (gen.).—ἐν (dat.).—πρός, εἰς (acc.).—
ἐπὶ (gen.).—πρὸς (gen.).

(1) *Locally*, πρό (gen.).—ἔμπροσθεν or ἐπίπροσθεν (gen.).—
ἐνώπιον (= in the presence of a person).—ἐναντίον (= in the presence of).—πρὸ τῆς πολέως (ὢντας, &c.).—ἔμπροσθεν τῆς ὢντας
(πρὸς τῇ ὢντᾳ = close to it).

To stand *before* any body.

στῆναι ᔁμπροσθέν τινος : προ-
στῆναι τινος, στῆναι ἐνώπιον
τινος, πρός τινος.

To stand *before* a glass.

ἐξ ἐναντίας τοῦ κατόπτρου στή-
ναι.

To speak *before* the people.

λέγειν ἐν τῷ δήμῳ (πρὸς or εἰς
τὸν δῆμον).

= In the presence of.]

Before many witnesses.

ἐναντίον πολλῶν μαρτύρων.

To come *before* you (with reference to an assembled body
amongst whom a person comes).

εἰς ὑμᾶς εἰσιέναι.

(2) *Temporally*, πρό (gen.).—πρότερον (gen.).

Before the war. πρὸ τοῦδε τοῦ πολέμου.

A year *before* the taking of —. ἐνιαυτῷ πρότερον τῆς ἀλώσεως.

Before sunrise.

πρὸ (or πρότερον) ἡλίου ἀνιόντος
or ἀνίσχοντος.

(πρὸν with Infin.)

Before day-break. πρὸν ἡμέραν γίγνεσθαι.

(If 'before' introduces a sentence.)

9. BEHIND. ὅπισθεν, gen. (only of place).—κατόπιν, gen. (of place or time).—μετά, acc.—ἐπί, dat. place or time.—ὑπό (dat.) and ἀντί (only of place).

To stand *behind* a tree.

ἀντὶ δένδρου, or *ὑπὸ δένδρῳ* ἐστη-
κέναι (the former = facing it ;
the latter under it for protec-
tion).

To be *behind* any thing.

Ὄπισθεν γίγνεσθαι τινος.

To place oneself *behind* any thing.

εἰμι προστένεν ποιεῖσθαι τι (i. e.
to cause it to be before one).

10. BELOW. *ὑπό*, gen. and dat.—*κατά*, gen. (so that the object envelopes or covers us). See *Under*.

To be *below* any body.

ῆττω (acc. m.) *εἶναι τινος.*

To think any thing *below* (below) one.

ἀπαξιοῦν τι.

This thing is *below* them.

ἀνάξιον αὐτῶν τοῦτον ἐστι.

11. BENEATH. See *Below, Under*.

12. BESIDE. *παρά* (*dat.* of person; *acc.* of thing).

To shoot beside the mark. παραμαρτάνειν τοῦ σκοποῦ.

13. BETWEEN. $\mu\epsilon\tau\alpha\xi\nu$ (gen.), $\dot{\epsilon}v$ $\mu\epsilon\sigma\omega$ (gen.), $\dot{\epsilon}v$ (dat.).

Between ourselves

ώς ἐν ἡμῖν εἰρήσθαι.

{ ὡς πρὸς σέ (if one person only is addressed).

14. BEYOND. $\pi\alpha\rho\acute{a}$, $\bar{\nu}\pi\acute{e}\rho$ (both acc.), $\mu\acute{e}i\zeta\sigma\eta$.

Above (beyond) my power.

παρὰ (*ὑπὲρ*) *δύναμιν.*

That is *above* the power of man.

*τὸ ἔργον ἐστὶ μείζον ἢ κατ' ἀν-
θρωπον* (= the Lat. *major
quam pro —*).

15. By (of *agent*) : = BESIDE, vid. $\pi\rho\acute{o}s$, dat. = close by. τῇ πόλει, &c.

Day by day (daily); **year by year** (every year), yearly.

καὶ ήμέραν: *κατ' ἔτος*.

To judge a person by any thing.

μετρεῖν (*metiri*) *τινα ἐκ τίνος.*

To stand *by* any body.

(BY = NEAR, vid.)

To implore any body *by* the gods. πρὸς τῶν θεῶν.
By the father's side. πρὸς πατρός.

16. Down, κατά, gen. = down into ; under.

In compos. κατά. To fall down, καταπίπτειν. To run down, κατατρέχειν, καταθεῖν.

Down (the) hill. κατὰ (or κάτω) τοῦ ὄρους.

17. FOR.

To fight, brave dangers, &c. for any thing.

μάχεσθαι (κινδυνεύειν, &c.) ὑπέρ τινος (= on behalf of).

A remedy for any thing.

A remedy of any thing (objective, gen.).

Laws drawn up for this purpose (= to secure these objects.)

νόμοι ἐπὶ τούτοις τεταγμένοι.

18. FROM.

To receive any thing from any body.

λαμβάνειν τι παρά τινος.

To take an estimate of a person from any thing.

μετρεῖν (= metiri) τινα ἐκ τινος.

From (denoting a cause). Thus ; From thinking so and so, τῷ νομίζειν.

(1) dat.

(2) διά with acc.

(3) ἐκ with gen.

To remove any body from a magistracy.

πανεῖν τινα τῆς ἀρχῆς.

19. IN.

To exceed (surpass, excel) any body in any thing.

διαφέρειν (= to differ, to be distinguished), τινός τινι (dat. of thing in which one excels —).

To delight in any thing.

ἡδεσθαι τινι.

To end in any thing.

τελευτᾶν εἰς τι.

I am poor, rich in any thing.

ἐνδέής εἰμι (πλούτῳ) τινος.

To inquire, &c. in what way any thing may be done.

πυνθάνεσθαι τίνα τρόπον —.

To be shut up in a place.

To be shut up into (εἰς, acc.) a place.

20. INTO. *εἰς* (acc.).

With verbs of motion, *ἐν* with the dat. is found instead of *εἰς* with the Acc. ; “but only with the *Perf.* and *Pluperf.* in Attic writers. The *ἐν* denotes the point to which the motion is directed as *reached*: *οἱ ἐν τῷ Ἡραίῳ καταπεφευγότες* [but *ἐσ τῷ Ἡρ. κατέφυγον*]. It is only with *τιθέναι* and the like, that *ἐν* occurs (though also *εἰς*) with all the forms, to denote *rest* as a *result* of the motion.” *Kr.* *Ἐν χερσὶ λαβεῖν.*

21. NEAR. *ἐγγύς* (gen.). *πλησίον* (gen.).

To be *near* any body. *ἐγγύς* or *πλησίον εἶναι τινος.*
To put any thing *near* any body. *πλησίον ποιεῖν τί τινος.*

22. OF.

To die *of* disease. *νόσῳ τελευτᾶν.*

23. OFF.

I am *off*. *οἴχομαι.*
To be three stadia *off*. *τρεῖς σταδίους ἀπέχειν* (e. g. *τῆς πόλεως*).
To take one's clothes *off*. *ἀποδύεσθαι* (e. g. *shoes*).—*ἐκδύεσθαι* (a garment from which one has to *come out*).
To take any body's clothes *off*. *ἐκδύειν τινά τι.*

24. OUT (of). *ἐκ* (gen.).

Dat.—also = *cause, motive.* *ἐκ* (less commonly *ἀπό*) c. gen.—*ὑπό* (gen.).—*διά*, acc.

Out of kindness. *εὐνοίᾳ.—ὑπ' εὐνοίας.*

25. ON, UPON.

To spend money *upon* any body. *χρήματα ἀναλίσκειν εἰς τινα.*
To sow *upon* stones. *εἰς λίθους σπείρειν* (a proverb; sowing usually consisting of putting seed *into* the earth).
On the wing (of an army). *ἐπὶ κέρωσ.*
To look *on* the ground. *εἰς γῆν ὁρᾶν.*
All depends *on* you. *ἐν σοὶ πᾶν τὸ πρᾶγμα,*

26. OVER. *ὑπέρ* (gen.).

27. THROUGH.

(1) Of direction from one extremity *through* to the other, διά with gen.

To wound any body *through* his breastplate. διὰ τοῦ θώρακος τιτρώσκειν τινά.

To flow *through* the country. ῥέειν διὰ τῆς γῆς.

(2) Of extension *over* all parts of a surface : διά (gen.), ἀνά (acc.).

Through the whole country. ἀνὰ πᾶσαν τὴν χώραν.

(3) OCCASION, CAUSE, &c. See *Out of.*

(In composition, διά.)

28. TILL, UNTIL, μέχρι, gen.

Till sunset.

μέχρι ήλίου δυσμῶν (or δύνοντος).

Till death.

μέχρι θανάτου.

Till morning.

εἰς τὴν ἕω.

As a temporal conjunction with a sentence : ἔως, ἔστε, μέχρι (οὐ), — πρίν (prius).

29. TO, UNTO.

To conduct *to* — mankind.

ἀγειν (τινὰ) εἰς ἀνθρώπους.

Any thing is good for nothing *to* (= compared with) another.

πρός with acc.

To look *to* any thing (i. e. to consider it, make it an object).

βλέπειν πρός τι.

To be brought *to* any body.

ἐνεχθῆναι παρά τινα.

To come or go back again *to* the beginning.

ανθίσις ἐπὶ τὴν ἀρχὴν ἵεναι πάλιν.

To go in *to* any body.

εἰσιέναι παρά τινα.

30. TOWARDS.

To be harsh *towards* any body.

χαλεπὸν εἶναι τινι.

31. UNDER.

ὑπό (c. acc.), to denote motion towards an object that is above us. — ὑπό (dat.), of rest beneath (ὑπὸ ἴματίῳ ἔχειν τι).

ὑπὸ δένδρον καταστῆναι.

<i>κατά</i> (c. gen.), if we sink into it.	<i>κατὰ γῆς καταδῦναι.</i>
	<i>καταδύνεσθαι κατὰ τοῦ ὕδατος.</i>
<i>Under = in less than, ἐντός</i> (within : c. gen.).	
<i>Under twenty years.</i>	<i>ἐντὸς εἴκοσι ἔτῶν.</i>
<i>Under fifty years old.</i>	<i>ἀνὴρ οὕπω πεντήκοντα ἔτη γεγο-</i> <i>νώς ἀπὸ γενεᾶς.</i>
	<i>ἀνὴρ ἔλασσον τι ἢ πεντήκοντα ἔτη</i> <i>γεγονὼς (= somewhat under).</i>
<i>Under = in subjection to.</i>	<i>εῖναι ὑπό τινι οἱ ἐπί τινι.</i>
<i>Under these circumstances.</i>	<i>ῳδὸς ἐχόντων τῶν πραγμάτων.—</i> <i>οὗτως ἐχόντων.—ὅτε ταῦτα οὐ-</i> <i>τως ἔχει.—ἐκ τούτων τοιούτων</i> <i>ὄντων.</i>
<i>To be under arms.</i>	<i>ἐν ὅπλοις εἶναι.</i>

32. WITH.

To build houses <i>with</i> the saw.	<i>οἰκίας ποιεῖν ἀπὸ πρίονος.</i>
To be angry <i>with</i> any body.	<i>ὀργίζεσθαι τινι</i> (<i>ἐν ὄργῃ ἔχειν</i> or <i>ποιεῖσθαι τινα</i>).

33. WITHIN.] *ἐντός*, Gen. (of time. See UNDER).34. WITHOUT.] *ἀνεύ* (Gen.). *χωρὶς* (Gen.). *ἔξω* (Gen.).

<i>Without</i> transgressing the laws.	<i>σὺν τοῖς νόμοις.</i>
<i>Without</i> friends.	<i>φίλων ἔρημος.</i>
<i>Without</i> any right.	<i>παρὰ πάντα τὰ δίκαια.</i>
<i>Without</i> any body's knowledge.	<i>κρύφα οἱ λάθρα τινός.</i> <i>ἀγνοοῦν-</i> <i>τός τινος</i> , or by circumlocution with <i>λανθάνειν τινά</i> .

Often by a negative with particip. ; or by a negative compound.	
<i>Without</i> laughing.	<i>οὐ (or μὴ) γελάσας : ἀγελαστί.</i>

B. MISCELLANEOUS.

35. Words that modify a substantive (i. e. *attributive* notions) are usually inserted between the article and its substantive, or after the substantive, the article being repeated.

- a) Thus : *the men in the town*, would be, in Greek, ‘*the in the town men*,’ or ‘*the men the in the town*.’
- b) In this way the Greeks often use *long attributive notions* where we should use a relative clause : e. g.
Eng. Those *who are* in the enjoyment of all earthly blessings, &c.
Greek. *The in the enjoyment of all earthly blessings* (persons).
- c) The substantive is here usually omitted, when it is *men*, *things*, &c. ; so that the article *often stands alone*, in connection with a substantive governed by a preposition, &c. : e. g. *οἱ ἐν τῇ γῇ* (*the in the land* =) the inhabitants of the country. *οἱ ἐπὶ τῷ τείχει*, the men on the wall.

Hence in translating, when an article is followed by some word or words with which it does not agree, *read on till you find a substantive with which the article can agree*, connecting the intermediate notions, attributively or otherwise, with this substantive. *If there is no substantive of the kind, understand men or things, &c.*

36. The girl has beautiful hair. The girl has the hair beautiful.

37. The article is used when a substantive denotes a *class*. Thus *horses*, *poets*, &c. (when a truth is asserted of the *class*; of *any* horse, &c.), are *οἱ ἵπποι*, *οἱ ποιῆται*.

38. It is not possible to —
I am not able to —

οὐχ οἶόν τε (sc. *ἐστίν*), with *infin.*
οὐχ οἶός τε (sc. *εἰμί*), with *infin.*
(*οἶος* is ‘such’). Hence *οὐκ εἰμί οἶος ποιεῖν τι* = I am not such a one (as) to do it. The *τε* = *que* is a remains of the old mode of affixing *τε* as a connecting particle to relatives, &c.

39. The dual is not *always* used for two ; but very often δύο with plural.

40. a) Ο ποιῶν = he who does.

Ο ποιήσας = he who has done, &c.

- b) The participle may, of course, be resolved, as in Latin, (1) by a relative clause (with *who*, *which*, *that*) ; or (2) by an *adverbial one*, whether *conditional* (*if*), *adversative* (*though*), *temporal* (*when*, *after*, &c.) :—and often (3) by the *participial substantive* with *in*, *by*, &c. [ληξόμενοι ζῶσιν, they live by plundering ; *raptu vivunt*], and (4) by a *finite verb* connected with the principal verb by *and*, &c. ['*having fallen sick, he died*' = 'he fell sick, and *died*'].
- c) Hence conversely, *relative clauses*, *adverbial clauses*, the *participial substantive* (with *in*, *by*, &c.), a verb preceding another verb, and connected with it by *and*, may often be translated by a *participle*.

41. a) When two opposed notions are connected by an *unemphatic but* (δέ), the first usually takes μέν. Hence prefix μέν to the first of such *opposed* notions, although the English has no *indeed*.

- b) Also place the *opposed notions* at the head of their clauses. For instance : arrange '*I like honey, but not wine*', thus : '*Honey indeed I like, but wine not*' [in Greek it must be : *wine but* (οἶνον δέ), because δέ follows its word].

42. With three others.

Himself the fourth, τέταρτος αὐτός.

43. This' (with emphasis).

τοῦτό γέ (*γέ* enclit.). This *γέ* emphasizes the preceding word : it may sometimes be rendered *at least, quite, &c.*

Diagoras.

Διαγόρας γέ or δή.

44. Θεοὺς ἡγεῖσθαι or νομίζειν = deos esse credere, to believe in the existence of the gods.

τοὺς θεοὺς ἡγεῖσθαι or *νομίζειν*, credere deos esse, quos esse credi solet.

δίκην νομίζειν = to observe or practise justice ; to acknowledge there is such a thing.

45. (To have) any thing *a foot long* (*broad, deep*) ; or, *of a foot in length* (*breadth, depth*).
 46. With A *not* B.
 47. A, B, C, D, and E.
 48. a) He *evidently* desires.
 b) It is *just* (*fair, &c.*) that he should bear the blame of this.
 49. To come *with* twenty hoplites.
 To walk *with* a stick.
 50. I am come *to do it*.
 I send a man *to do it*.
 51. A sort of prophets.
 52. Many great men.
 53. I *say* that it is *not* —.
 I *think* it does *not* —.
 I *pretend* it is *not* —.
 54. I should like to (*behold*).
 55. I *naturally* desire.
 It is my nature to desire.
 I desire by reason of a natural inclination.

(To have any) thing (the) length, breadth, depth of a foot.
 'With A but not (*ἀλλ' οὐ*) B' (but often *καὶ οὐ* or *οὐ* only).
 (1) A, *and* B, *and* C, *and* D, *and* E.
 (2) *both* (*καὶ*) A, *and* B, *and* C, *and* D, *and* E.
 (3) A, B, C, D.
 That is, in Greek the 'and' is not placed *only* between the *two last* terms of a series.
 a) *He is evident* desiring, &c.
 (*δῆλός ἐστιν ἐπιδημῶν*).—So *φανερός ἐστιν*.
 b) *He is just* (*fair, &c.*) to bear the blame of this. *δίκαιός ἐστι τούτου τὴν αἰτίαν φέρειν*.
 So *ἄξιός ἐστιν* (e. g. *τοῦ γεγενημένου ἀπολαῦσαι τι ἀγαθόν*).
 To come *having* (*ἔχων*) twenty hoplites.
 To walk *bearing* (*φέρων*) a stick.
 I am come *about to do it* (*ποιήσων*).
 I send [*τὸν*] *ποιήσοντα*.
μάντεις τινές.
 Many *and* great men.
οὐ φημι — εἶναι.
οὐκ οἴομαι — εἶναι.
οὐ προσποιοῦμαι — εἶναι.
ἡδέως ἀν θεασάμην.
πέφυκα ἐπιδημεῖν = (ita naturā comparatus sum, ut — concupiscam).

56. *Who, whom, what* are often *indefinite* : = *any person who, whom; any thing that*. They are then to be translated by $\hat{o}s \ddot{a}v$ with *Subj.* after *Pres.* or *Fut.*; by $\hat{o}s$ with *Optative* after the historical tenses (cf. 295).

So, *whatever* = $\hat{o} \ddot{a}v$, $\hat{a} \ddot{a}v$, $\hat{o}\sigma\alpha \ddot{a}v$ with *Subj.* after a principal tense; \hat{o} , \hat{a} , $\hat{o}\sigma\alpha$ with *Opt.* after an historical tense.

57. The *Aorist* is often translated into English by the *Perfect*. Especially,

a) The *Aor. Infin.* after *verba putandi et declarandi* has the force of a *præteritum*; and is often translated by the *Perfect*:

$\phi\eta\sigma\iota \pi\omega\hat{\eta}\sigma\omega\iota$ = { he says that he *did it*.
he says that he *has done it*.

b) In the statement of *general truths* founded on frequent experience (especially with $\hat{\eta}\delta\eta$), the *Aor.* is often translated by the *Perfect*.

Men have often been compelled. $\hat{\eta}\delta\eta \pi\omega\hat{\eta}\lambda\lambda\omega \hat{\eta}\nu\alpha\gamma\kappa\alpha\sigma\hat{\eta}\sigma\omega\iota$

58. The *Aorist* has often the force of the *Pluperfect*.

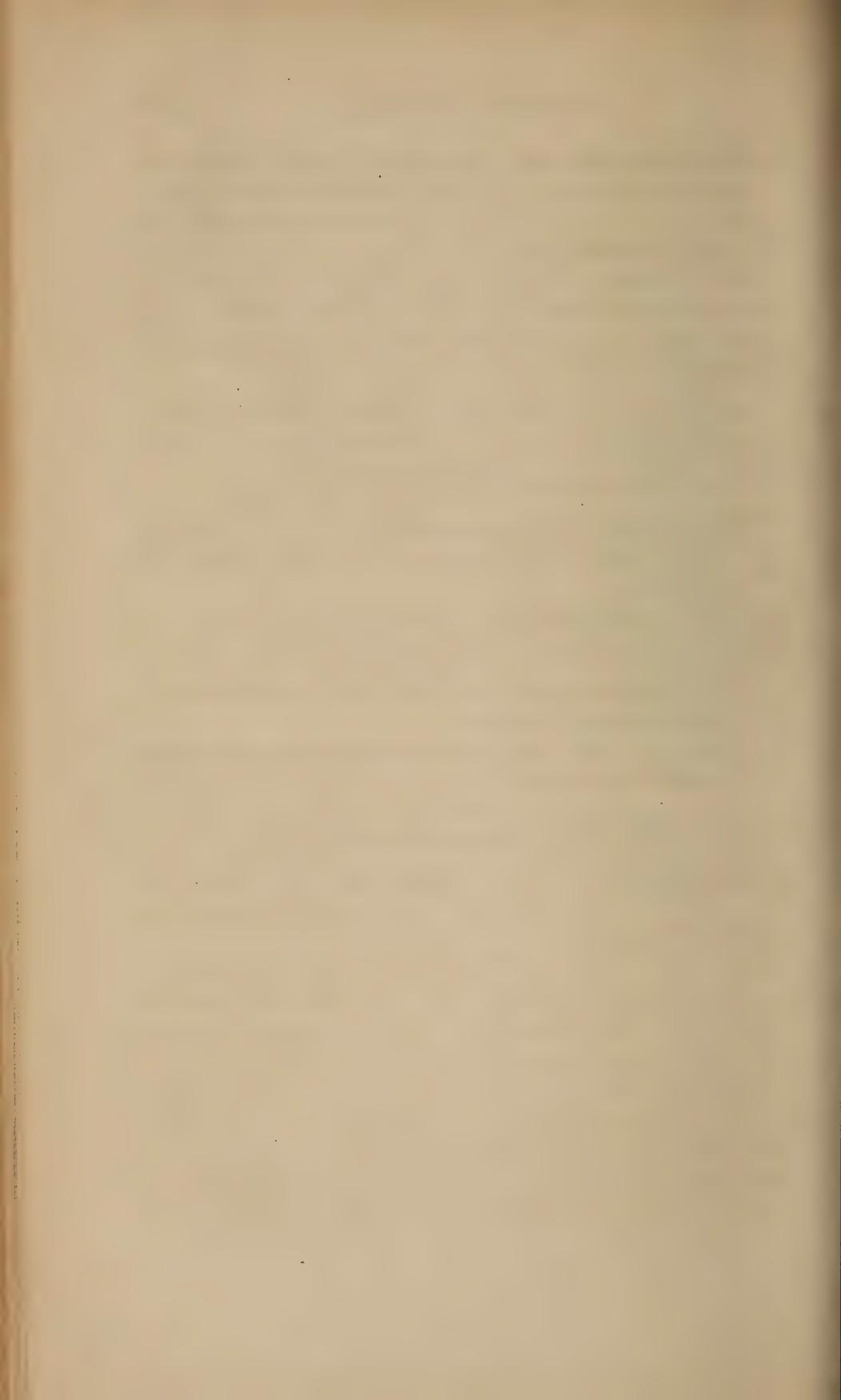
a) The *Aor.* is *regularly* used (the *Pluperf.* comparatively seldom) after $\hat{\epsilon}\pi\epsilon\iota$, $\hat{\epsilon}\pi\epsilon\iota\delta\eta$, &c.

b) The *Aor. Infin.* is used after an historical tense of a *verbū declarandi et putandi*:

$\hat{\epsilon}\phi\eta \pi\omega\hat{\eta}\sigma\omega\iota$ = { he said that he *did it*.
he said that he *had done it*.

59. Too wise to —.

$\sigma\omega\phi\hat{\omega}\tau\epsilon\omega\sigma\hat{\eta} \hat{\eta}\hat{\omega}\sigma\tau\epsilon$ c. infin. (In Latin, *sapientior quam ut —*).



INDEX I.

GREEK AND ENGLISH.

NOTE The Roman numerals refer to the Lists of Irregular Verbs, pp. 228–234.—Adjectives in *os* that are followed by 2, are of *two terminations*; i. e. the form in *os* is also used for the feminine.

A.

- Ἄβλάβεια (ἀ. βλαβή, short root of βλάπτειν, to hurt), innocence.
- { ἀγαθόν (neut. adj.), advantage.
- { ἀγαθός, good, brave.
- ἄγαν (*nimis*), too much; too.
- ἀγαπᾶν (= ἀ-ειν), to love; (with dat. or acc.) to be contented (or satisfied) with.
- ἄγγελος, ὁ, messenger.
- { ἄγε (Imperat. of ἀγειν ==), age, come now.
- { ἄγειν, to lead, carry. ἄγειν ἡσυχίαν, to keep quiet.
- ἀγεννής, -ές (ἀ. γενή, root of verbs relating to *production, origin, &c.*), ignoble, low-bred.
- ἀγηρως, -ων (ἀ. γῆρας, old age), not growing old; immortal, imperishable.
- ἀγκών, -ῶνος, ὁ, (bend of the) elbow.
- ἀγνυμι, I break (pf. ἔταγα). IX.
- ἀγορά, ἡ, market-place (ἀγείρειν, to assemble).
- ἀγραφος (ἀ. γράφειν, to write), unwritten.
- ἀγρός, ὁ, a field.
- ἀγρυπνεῖν (= ἔ-ειν), to keep awake, to forego sleep (ἀ. ὑπνος, sleep).
- ἀγχίνοντς 2, shrewd, clever, quick-witted (ἀγχι, near. νοῦς, mind).

- ἀγώγιμος (ἄγειν), that may be conveyed or imported amongst: —hence *current* (of foreign money).
- ἀγών, ἀγών-ος, ὁ, contest.
- { ἀδειειν (ἀειδειν), to sing.
- { ἀδελφή, ἡ, sister.
- { ἀδελφός, ὁ, brother.
- { ἀδικεῖν (= ἔ-ειν), to commit injustice; to do wrong.—c. acc. to wrong (ἀ, not. δίκη, justice).
- ἀδίκημα, τό, wrong, unjust act.
- ἀδικία, ἡ, injustice.
- ἀδικος 2, unjust.
- { ἀδυνατεῖν (= ἔ-ειν), to be unable.
- { ἀδύνατος 2, impossible.
- ἀεί, always.
- ἀεικής, -ές, unseemly, disgraceful.
- ἀετός, ὁ, eagle.
- ἀηδών, ἀηδόν-ος, ἡ, nightingale.
- ἀιώνατος 2, immortal (ἀ. ιώνατος, death).
- { Ἀθηνᾶ, Athene (Minerva).
- { Ἀθῆναι, -ῶν, αἱ, Athens.
- { Ἀθηναῖος, Athenian.
- { ἀθλιος, miserable.
- { ἀθλίως, miserably.
- ἀθλον, τό, prize.
- ἀθυμεῖν (= ἔ-ειν), to be dispirited (ἀ, not. θυμός, spirit).
- Αἴακός, ὁ, Æacus.

- { Αἰγύπτιος, Egyptian.
 { Αἴγυπτος, ἥ, Egypt.
 { αἰδεῖσθαι (= ἐ-εσθαι,) to reverence.
 { αἰδώς, ἥ, shame, reverence.
 Αἴγητς, Αἴetes (king of Colchis).
 αἰθήρ, -έρος, ὁ, ether, pure air.
 αἷμα, αἵματος, τό, blood.
 αἴξ, αἴγ-ός, ὁ, ἥ, goat.
 αἴρειν (= ἐ-ειν), to take. vii.
 αἴρειν, to raise.
 { αἰσθάνεσθαι, αἰσθήσομαι, &c.,
 to perceive. iii.
 { αἰσθησις, εως, ἥ, sensation, perception.
 αἴσχιστος, superl. of αἰσχρός.
 αἰσχροκερδής, pursuing gain by base means (αἰσχρός, base κέρδος, gain).
 αἰσχρός, disgraceful, base.
 αἰσχρῶς, disgracefully.
 αἰσχύνειν, to shame. Mid. αἰσχύνεσθαι, to be ashamed.
 αἰτεῖν (= ἐ-ειν), (τινά τι), to ask.
 αἰτιᾶσθαι (= ἀ-εσθαι,), to accuse, charge, blame, &c.; τινά τι (rare), ὅτι —.
 αἰχμάλωτος, ον, prisoner of war.
 αἴψα, quickly.
 ἀκάδαρτος, uncleansed, impure (ἀ. καθαίρειν, purify).
 ἀκμή, point. σ. ἡλικίας, the full vigor (or flower) of one's age.
 ἀκοή, hearing (ἀκούειν).
 ἀκόλαστος, intemperate; prop. unchastised, unchastened (ἀ. non. κολάζειν, castigate).
 ἀκούειν, to hear, to listen to; Fut. ἀκούσομαι; Pass. with σ. ἀκούστος, involuntary.
 ἄκρα, ἥ, summit.
 ἄκρατης, -ές, intemperate, immoderate (ἀ. κράτος, strength).
 ἀκριβής, -ές, accurate.
 { ἄκροασθαι (= ἀ-εσθαι), to hear, listen to.
 { ἄκροατής, -οῦ, ὁ, auditor.
- { ἀκρό-πολις, -εως, ἥ, citadel.
 { ἀκρος, highest.
 ἄκων, -οντα, -ον, unwilling.
 { ἀλγεῖν (= ἐ-ειν), to feel pain.
 { ἀλγεινός, painful.
 { ἀλγός, -ους, τό, pain.
 ἀλείφειν, to anoint, rub.
 ἀλεκτρυών, -όνος, ὁ, a cock.
 Ἀλέξανδρος, ὁ, Alexander.
 { ἀλήθεια, ἥ, truth.
 { ἀληθεύειν, to speak the truth.
 { ἀληθής, -ές, true.
 { ἀληθῶς, truly.
 ἀλις, enough.
 ἀλίσκεσθαι, to be taken. v.
 ἀλκή, ἥ, strength.
 Ἀλκιβιάδης, -ον, ὁ, Alcibiādes.
 ἀλλά, but.
 { ἀλλήλων, of one another.
 { ἀλλοθεν, from another place.
 { ἀλλος, -η, -ο, another, *alius*.
 { ἀλλότριος (= alienus), others', another's.
 { ἀλλως, otherwise. ἀλλως τε καὶ, especially.
 { ἀλογία, unreasonableness, absurdity (ἀ. non. λόγος, ratio).
 { ἀλογος (ἀ. λόγος, ratio), irrational, senseless (2 terminations).
 ἄλς, ἀλός, salt; pl. ἄλεις. Note 9.
 ἄλυπτως, without grief or sorrow.
 ἀλώπηξ, ἀλώπεκ-ος, ἥ, fox.
 ἄλως, ἥ, halo.
 ἀλωσ-ις, -εως, ἥ (ἀλο-, simpler root of ἀλίσκομαι), taking, capture.
 ἄμα (*simul*), at the same time: also used as a prep. with dat., together with: ἄμα τῇ ἕω (at the same time with the dawn ==) at day-break; ἄμα τῷ σίτῳ ἀκμάζοντι, &c.
 ἄμαζα, ἥ (ἀ. non. μαζ, short root of μανθάνειν, *discere*), ignorance.
 ἄμαξα, ἥ, wagon.

- ἀμαρτάνειν (1) *errare*, to miss
 (with gen.) ; (2) *peccare*, to
 sin, commit a fault, err.
 ἀμάρτημα, ἀμαρτήματος, τό, er-
 ror, fault.
 ἀμαρτία, ἡ, offence.
 ἀμαρτῶν (= ὁ-ειν), to darken.
 ἀμείνων, better (*ἀμεινον* as adv.).
 { ἀμέλεια, ἡ, carelessness.
 { ἀμελεῖν (= ἔ-ειν), to neglect
 (gen.—ἀ. μελεῖ, curæ est).
 ἀμοιβῆ, exchange, return (*ἀμει-θεσθαι*).
 ἀμπελος, ἡ, vine.
 ἀμύνειν, to ward off; *Mid.* to
 ward off from myself; also, to
 revenge myself on any body
 (*acc.*) ; for any thing, *ὑπέρ τι-*
 νος.
 ἀμφι-έννυμι, I put on ; I clothe. x.
 ἀμφω, both.
 ἀν, with Subj., = ἐάν, if. This
 ἀν, which has ἄ, and can stand
 as the first word of a clause,
 must not be confounded with
 ἀν with ἄ, the *modal particle*,
 explained in 279.
 ἀνα-γιγνώσκειν, to read. vi.
 { ἀναγκάζειν, to compel.
 { ἀναγκαῖος, necessary.
 { ἀνάγκη, necessity.
 ἀναίδεια, ἡ, shamelessness.
 ἀν-ἄλισκειν, to spend. v.
 ἀνα-μένειν, to wait.
 ἀνά-παντις, -εως, ἡ, rest (*ἀνα-πάνεσθαι*).
 ἀν-αρπεῖν (= ἔ-ειν), to take up,
 take away, destroy (aor. *ἀν-εῖλον*). vii.
 ἀναρχία (*ἀ. ἀρχή*), anarchy, licen-
 tiousness, ungoverned licence.
 ἀνάστατος 2, ruined, laid waste
 (of cities and countries) : *ἀν-*
 άστατον ποιεῖν, to destroy ut-
 terly, to lay waste (properly,
 to make the inhabitants *rise up*
 and quit.—ἀνά, up. *στα-*, sim-
 pler root of *ἰστημι*).
- ἀνα-τίθημι, ἀνα-τιθέναι, to put up,
 offer.
 ἀναχώρησις, retreat (*ἀνά. χω-ρεῖν*, *cedere*).
 { ἀνδρεία, ἀνδρία, ἡ, bravery.
 { ἀνδρεῖος, brave (*ἀνήρ*, man).
 { ἀνδρεῖος, adv., bravely.
 ἀνδρίας, -άντος, ὁ, image or sta-
 tue (of a man.—*ἀνήρ*, *ἀνδρός*).
 Ἀνδρόγεως, -ω, ὁ, Androgeus.
 ἀνεμος, ὁ, wind.
 ἀνευ (gen.), without.
 ἀνήρ, ἀνδρός, ὁ, a man. Pdm. 19.
 ἀνθός, τό, a flower.
 { ἀνθρώπινος, human ; to which
 humanity is subject : hence
 (of faults) venial.
 { ἀνθρώπος, ὁ, man.
 ἀν-ἰστημι, -ιστάναι, to set up.
 { ἀνόητος, unintelligent, silly (*ἀ.*
 not. *νοεῖν*, to understand).
 { ἀνοια, ἡ, want of sense, stupid-
 ity, folly.
 ἀν-οιγνύαι, ἀν-οίγειν, to open. ix.
 { ἀνομία (*ἀ. νόμος*, law), lawless-
 ness.
 { ἀνομος 2, lawless.
 ἀνοος (= ἀνοος), -ονν, senseless,
 imprudent (*ἀ. νοῦς*, mind).
 ἀντι-λέγειν, to contradict.
 ἀνω, above, more inland, beyond
 (gen.).
 ἀνώγεων, τό, upper floor, dining-
 room (*ἀνω*, above. *γῆ*, earth).
 { ἀξιό-λογος, worth mentioning.
 { ἀξιος, worthy (gen.).
 { ἀξιοῦ (= ὁ-ειν), to think wor-
 thy, claim, expect.
 { ἀξιώμα, ἀξιώματος, τό, consid-
 eration, reputation, dignity,
 rank (*ἀξιος*).
 ἀοιδή, song (*ἀείδειν*).
 ἀπ-άγειν, to lead away.
 ἀπαίδευτος 2, uneducated (*ἀ. παι-θεύειν*, to educate. *παιδ*, root
 of *παῖς*, boy).
 ἀπ-αλλάττειν, to set free from ;
 Mid. to depart from.

- ἀπαξ**, once.
- ἀπας**, all, whole, altogether.
- ἀπειθεῖν** (*έ-ειν*), to disobey (dat.).
- ἀπειθής**, disobedient (*ἀ. πειθεῖν*, to obey).
- ἀπ-εικάζειν**, to copy.
- ἀπ-ειμι**, Inf. **ἀπ-εῖναι**, to be absent.
- ἀπ-ειμι**, Inf. **ἀπ-ιέναι**, to go away (Pres. with meaning of Fut.).
- ἀπειρος** 2 (gen.), unacquainted with, inexperienced (*ἀ. πείρα*, attempt).
- ἀπ-έρχεσθαι**, to go away. VII.
- ἀπ-έχειν**, to keep off; to be distant from. VII.
- ἀπ-έχεσθαι** (gen.), to abstain from. VII.
- ἀπιστεῖν** (= *έ-ειν*), to disbelieve, distrust.
- ἀπιστος** 2, unfaithful, faithless. —suspected (by) (*ἀ. πιστός*, faithful).
- ἀπλόος**, -οῦς, simple.
- ἀπο-βαίνειν**, to disembark; to go away. III.
- ἀποβάλλειν**, to cast away; to shed (horns).
- ἀπο-βλέπειν**, to look upon.
- ἀπο-δείκνυμι**, **ἀπο-δεικνύναι**, to show; to appoint.
- ἀπο-δέχεσθαι**, to receive, accept.
- ἀπο-δίδωμι**, **ἀπο-διδόναι**, to give back, to give, allot.
- ἀποθαν-**. See **ἀποθνήσκ-ειν**.
- ἀπο-θνήσκειν** (-*θανοῦμαι*, -*τέθνηκα*, -*έθανον*), to die. V.
- ἀπο-κάμνειν**, Fut. **-καμοῦμαι**, -**κέκρηκα**, -**έκαμον** (c. partcp.), to grow weary. In Aor., to be wearied. 317.
- ἀποκόπτειν**, to cut off.
- ἀπο-κρίγεσθαι**, to answer.
- ἀπο-κρύπτειν**, to conceal.
- ἀπο-κτείνειν**, to kill (*κτείνω*. f. *κτενώ*). pf. *ἔκτονα*: later *ἔκτακα*.
- ἀπο-λείπειν**, to leave, to quit.
- ἀπ-όλλυμι**, **ἀπ-ολλύναι**, to ruin, to destroy. IX.
- Απόλλων**, -*ωνος*, ὁ, Apollo.
- ἀπο-λύειν**, to dissolve; to acquit.
- ἀπορεῖν** (= *έ-ειν*), to be in want.
- ἀπορος** 2, difficult (*ἀ*, not. *πόρος*, passage through).
- ἀπορρέειν** (= *έ-ειν*), to flow from.
- ἀπορρόη**, a flowing off, an effluence or emanation.
- ἀπο-σπᾶν** (= *ά-ειν*), to draw away.
- ἀπο-στερεῖν** (= *έ-ειν*), to deprive of.
- ἀπο-στρέφειν**, to turn away.
- ἀπο-σφάττειν**, to cut (a man's) throat; to slay.
- ἀπο-τίθημι**, **ἀπο-τιθέναι**, to put away; Mid. take off; lay aside.
- ἀπο-φαίνειν**, to show; to make; to appoint: Mid. declare.
- ἀπο-ψύχειν**, to dry up.
- ἀπρόσβατος** 2, inaccessible (*ἀ. πρός*, to. *βα-*, simpler root of *βαίνειν*, to go).
- ἄπτεσθαι**, to touch (gen.).
- ἄρα**; (interrogative.)
- ἄρα**, *igitur*, therefore.
- ἄργαλέος**, troublesome.
- ἄργύρεος**, (made) of silver; silver (adj.).
- ἄργύριον**, τό, silver money; money.
- ἄργυρος**, ὁ, silver.
- Ἄρειος πάγος**, Mars' hill (the hill on which the court of the Areopagus sat); the hill of the Areopagus.
- ἀρετή**, ἡ, virtue.
- ἀριθμός**, ὁ, number.
- ἄριστος**, best.
- ἄρκτος**, ὁ, ἡ, a bear.
- ἄρμα**, **ἄρματ-ος**, τό, chariot.
- ἄρνεῖσθαι** (= *έ-εσθαι*,) Dep. Pass., to deny.
- ἄρπαζειν**, to seize, plunder, carry off.
- ἄρρην**, -*εν*, male.

ἀρτί, just now.	§ αὖ, again ; on the other hand.
ἀρτιος, -α, -ον, even (opp. odd) ; of an even number.	{ αὖτις, again. αὐλός, ὁ, flute.
{ ἀρτοπώλης, breadseller, baker (ἄρτος, bread, loaf. πωλεῖν, to sell).	αὖτος, dry.
ἄρτος, ὁ, bread.	αὐτός, -ή, -ό, self : but αὐτοῦ, -ῷ, -όν, ejus, ei, eum.—So in pl.
{ ἄρχειν (gen.), to rule over, to be master of ; to begin.	αὐχήν, αὐχέν-ος, ὁ, neck.
ἄρχεσθαι (gen.), to begin.	ἀφ-αιρεῖσθαι (= ἔ-εσθαι) τινά τι, to deprive of, take away. Cf. αἴρειν in VII.
{ ἄρχη, ἡ, beginning, commencement ; commencing-point.	{ ἄφανής, -ές, unseen, unknown. (ἀ φαν, short root of φαίνειν, to show).
ἀσέβεια, ἡ, impiety.	ἀφανίζειν, to cause to disappear. ω τὴν γῆν, to cover it.
ἀσέβειν (= ἔ-ειν), to be guilty of impiety (σέβειν, venerari).	ἀφθόνος (ἀ. φθόνος, envy), abundant (there being so much, that none need envy another).
ἀσέβημα, τό, an impiety, or impious act.	ἀφ-ίημι, ἀφ-ιέναι, to let go.
ἀσθένεια, ἡ, weakness.	ἀφ-ικεῖσθαι (= ἔ-εσθαι), to come. III.
ἀσθενεῖν (= ἔ-ειν), to be weak, to be ill.	ἀφ-ιστημι, ἀφ-ιστάναι, to put away, to turn aside from.—Aor.
ἀσθενής, -ές, weak (ἀ. σθένος, strength).	2, ἀποστῆναι (deficere), to revolt from, desert from.—Aor. 1, ἀπο- στῆσαι = to make to revolt.
ἀσκεῖν (= ἔ-ειν), to practise.	ἄ-φρων, foolish.
ἀσπάλαθος, ὁ, the aspalathus (a prickly shrub).	ἀχάριστος 2, ungrateful (ἀ. χά- ρις, gratia).
ἀσπίς, ἀσπίδ-ος, ἡ, shield.	ἄχεσθαι, to be indignant.
{ ἀστραπή, ἡ, lightning. ἀστράπτειν, to lighten.	Ἄχιλλεύς, -έως, ὁ, Achilles.
ἀστρον (astrum), star.	ἄχρηστος 2, useless (ἀ. χρά-εσθαι = χρῆσθαι).
ἀστυ, τό, city.	B.
ἀ-σύνετος 2, stupid.	{ Βάθος, -ους, τό, depth. βαθύς, -έια, -ύ, deep.
ἀσφαλής, -ές, firm (ἀ. σφάλ- λεσθαι, to stumble).	βαίνειν, to go. III.
ἀτέλεια (ἀτέλης), exemption (from public burdens : immunitas.— ἀ. τελεῖν, to pay).	βαλανεῖον, bath, public bath (i. e. bathing-room).
{ ἀτιμάζειν, to despise (ἀ. τιμή, honor).	βάλλειν, to throw. 317, 371.
ἀτιμία, ἡ, dishonor.	βάπτ-ειν, to dip.
Ἀττίκη, ἡ, Attica.	βάρβαρος, barbarian.
{ ἀτυχεῖν (= ἔ-ειν), to be un- successful or unfortunate (ἀ. τυχ, short root of τυγχά- νειν, to hit [a mark, &c.], to obtain. τύχη, fortune).	{ βασιλεύειν, to be a king, to reign. βασιλεύς, -έως, ὁ, king.
ἀτύχημα, τό, misfortune.	βασιλίσσα, ἡ, queen.
ἀτυχῆς, -ές, unfortunate.	
ἀτυχία, ἡ, misfortune.	

βέβαιος 3 and 2, firm.

{ βέλτιστος, best.

{ βελτίων, ον, better.

βία, ἡ, violence.

{ βιβλίον, τό, book.

{ βιβλιο-πώλης, bookseller (*πωλεῖν*, to sell).

{ βίος, δ, life.

{ βίοτος, livelihood.

{ βιοῦν (= ὁ-ειν), to live.

{ βλαβερός, injurious.

{ βλάβῃ, ἡ, injury.

{ βλάπτειν, to injure, to hurt.

βλέπειν, to look at.

{ βοήθεια, ἡ, help.

{ βοηθεῖν (= ἐ-ειν), to help (dat.).

{ βοηθητικός, ready or able to help.

βομβέιν (= ἐ-ειν), to hum, buzz.

Βορρᾶς, -ᾶ, δ, Boreas, the north wind.

{ βόσκειν, to feed.

{ βόσκημα, τό (*βόσκειν*), fed or fattened beast: *pl.* cattle (as fed for the butcher).

{ βούλεσθαι, to wish.

{ βούλευειν, to deliberate, advise; *Mid.* to advise oneself.

{ βούλή, ἡ, advice, council, senate.

βοῦς, δ, ἡ, ox. Pdm. 29.

βραδύς, -εῖα, -ύ, slow.

βροντᾶν (= ἀ-ειν), to thunder.

βροτός, mortal.

βωμός, δ, altar.

Γ.

Γάλα, τό, milk. Note 9.

γαλῆ, weasel.

{ γαμεῖν (= ἐ-ειν), to marry.

{ γάμος, δ, marriage.

γάρ, for (stands after the first word of the sentence).

γαστήρ, ἡ, belly. 183. Pdm. 19.

γαυροῦν (= ὁ-ειν), to make proud; *Mid.* exult in, be proud of.

γέ (*quidem, certe*), at least.—Often only adds *emphasis* to the word if follows.

γεγραμμένος, written (perf. part. of *γράφειν*).

{ γελᾶν (= ἀ-ειν), to laugh.

{ γέλως, -ωτος, δ, laughter.

{ γενναῖος, of noble birth.

{ γενναῖως, with spirit, bravely, nobly; with fortitude.

{ γένος, γένους, τό, kind, race.

{ γέρας, τό, honorary privilege, reward.

{ γέρων, -οντος, δ, old man.

γενεῖν, to cause to taste; *Mid.* to taste (*gen.*).

{ γεωμέτρης, -ον, δ, geometer (*γῆ*, earth. *μετρεῖν*, to measure).

{ γῆ, ἡ, the earth.

{ γῆνος, of earth, of brick.

{ γῆρας, τό, old age. 192.

{ γηράσκειν, γηρᾶν (= ἀ-ειν), to grow old.

γίγνεσθαι* (*fieri*), to become, to be formed.

γιγνώσκειν, to know. vi.

γιλκύς, -εῖα, -ύ, sweet.

γλῶττα, ἡ, tongue.

γνώμη, ἡ, opinion, mind.

{ γόης, γτος, juggler.

{ γοητεύ-ειν, to juggle.

γονεύς, δ, parent (*γεν*, root of verbs denoting *procreation, origin*).

{ γράμμα (for *γράφ-μα*), τό, letter; *pl.* (*literæ*), a letter.

{ γραμματεύς, ἑως, δ, scribe.

{ γράφειν, to write, to draw up (a law).

{ γραφεύς, ἑως, δ, painter.

Γρύλλος, δ, Gryllus.

{ γυμνάζειν, to exercise (*γυμνός*, naked).

{ γυμναστική (fem. adj.: understand *τέχνη, ars*), gymnastics.

* *γίγνομαι, γενήσομαι*, { *γεγένημαι* } , *ἐγενόμην.*

{ γυναικεῖος, belonging to women.
 { γυνή, ἡ, woman. R. γυναικ-.
 Note 9.

Δ.

Δαίμων, δαίμον-ος, ὁ, ἡ, deity, divinity.

δάκνειν, to bite. III.

{ δακρύειν, to weep.

{ δάκρυον, τό, a tear.

δακτύλιος, ὁ, ring.

δέ (autem), but (stands after the first word of the sentence).

δεῖ (oportet), it is necessary.

δείδειν, to fear [Perf. δέδοικα and δέδια; Aor. ἔδεισα].

{ δειλία, cowardice, timidity.

{ δειλός, timid, cowardly.

δεῖν (= ἔ-ειν), to want; to need: to bind. Δέω, I bind (not δέω, I want) mostly contracts εο and εω into ου, ω.

{ δεινός (δείδ-ειν, to fear), fearful, terrible, dreadful.

{ δεινώς, terribly.

δεῖναι (= ἔ-εσθαι), to want, need (gen.).

δέκα, ten.

δελέαρ, δελέατ-ος, τό, bait.

Δελφοί, Delphi.

δένδρον, τό, tree. Note 9.

δέον, τό (id quod oportet, sc. facere), duty.

δεσπότης, -ου, ὁ, master.

δεῦρο, hither.

δέχεσθαι, Dep. Mid., to receive; also, of receiving.

δή, with an imperative, emphasizes it, = pray, I beg. It also occurs with numerals, pronouns, adverbs, &c. πολλοὶ δή, νῦν δή, &c.

δῆθεν, namely, scilicet.

{ δῆλος, evident. δῆλός εἰμι ποιῶν τι, I manifestly do something.

{ δηλοῦν (= ὁ-ειν), to make evident.

δῆμαγωγός (δῆμος, people. ἀγειν, to lead), demagogue.

δημοκρατία, ἡ, democracy (δῆμος. κρατεῖν, to be strong; to rule).

δῆμος, ὁ, people, democratical constitution.

Δημο-σθένης, -ους, ὁ, Demosthenes.

δημοσίᾳ, in one's public character or life.

δημιουργός, ὁ. See Vocab. 22.

δήποτ (opinor), I imagine, I suppose.

δῆτα, certainly.

δι-άγειν, to carry through; live.

διάδημα, τό, diadem (διά. δεῖν, to tie).

δια-λέγ-εσθαι, to converse (dat.).

δια-λύειν, to dissolve.

δια-μένειν, to remain.

δια-νέμειν, to distribute.

διάπλους, ὁ, a passage (across) (διά. πλεῖν, navigare).

δια-πράττειν, to effect.

δι-άρθρωσις, -εως, ἡ, articulation (of a joint.—ἄρθρον, joint).

δια-σπείρειν, to scatter.

δια-τελεῖν (= ἔ-ειν), to complete, to continue.

δια-τίθημι, δια-τιθέναι, to put in order, to dispose (a person).

{ δια-φέρειν, to differ (from any thing or person, τινός); hence to excel, to surpass (gen.) VII.

{ δια-φορά, ἡ, difference (of colors, shade): also, difference = dispute, &c.

δια-φθείρειν, to corrupt, to destroy.

διαφωνεῖν (= ἔ-ειν), to sound apart; hence, to dissent from, disagree (διά. φωνή, voice).

{ διδακτός (διδάσκειν), capable of being taught, that can be taught.

{ διδάσκαλος, ὁ, teacher.

{ διδάσκειν, to teach.

διδράσκειν, to run away. VI.

- δίδωμι, διδόναι,** to give.
- διηγεῖσθαι** (= *έ-εσθαι*), to go through
relate, narrate (*διά*, through.
ήγεισθαι, to lead).
- δι-ιστημι, δι-ιστάναι,** to separate.
- { **δίκαιος,** just.
 δίκαιοστυνη, ἡ, justice.
- { **δίκαιώς,** justly.
 δίκαστής, -οῦ, ὁ, judge, juror.
 δίκη, ἡ, justice, a cause or trial.
- Διογένης, -οῦς, ὁ,** Diogenes.
- Διόνυσος, ὁ,** Bacchus.
- δι-ορύτειν** (*lit.* to dig through =)
to break into (a house).
- διπλόος, -οῦς,** double; double-minded.
- δίς, bis,** twice.
- δίσκος,** m. quoit, discus.
- δισ-μύριοι,** twenty thousand.
- δίχα** (gen.), apart from.
- διψῆν** (= *ά-ειν*), to be thirsty, to thirst. 346.
- διώκειν,** to pursue.
- { **δοκεῖν** (= *έ-ειν*), to seem, think.
 δοκεῖ, (1) videtur; (2) placet,
 visum est.
- δοκιμάζειν,** to test, to prove.
- δολοῦν** (= *ό-ειν*), to deceive, entrap (*δόλος*, trick, deceit).
- δόξα,** opinion, credit, honor, glory.
- { **δουλεύειν,** to be the slave of,
 be willing.
 δοῦλος, ὁ, slave.
 δουλοῦν (= *ό-ειν*), to enslave;
 Mid. to subject to myself.
- δρᾶν** (= *ά-ειν*), to do, act.
- δρόμος, ὁ,** running, race-course.
- δρόμῳ **ζεῖν** (of a charge of infantry =) to charge at double quick time; to rush to the charge (*ζεῖν* = *currere*).
- δύναμις, ἡ,** power.
- { **δύνασθαι** (*δύναμαι*), posse. **πολὺ, τοσοῦτον, &c.** **δύνασθαι** (= multum, tantum, &c. posse), to have much (so much, &c.) power.
- δυνατός,** possible, powerful.
- δύστροος, -οῦς,** ill-disposed (to any body); disaffected (to —, or towards —). (*δύς*, ill. *νοῦς*, mind).
- δυστρόγγητος,** passionate (*δύς*, ill. *δργή*, anger).
- { **δυστυχεῖν** (= *έ-ειν*), to be unfortunate (*δύς*, ill. *τυχή*, short root of *τυχεῖν*, to hit [a mark]).
 δυστυχία, misfortune.
- δῶρον, τό,** gift.
- E.
- Ἐσγοτ-,** see *ἄγνυμι*.
- ἐάν** (with Subj.), if.
- ἔπει** (= *ά-ειν*), to permit.
- ἔαρ, ἔαρος, τό,** spring.
- { **ἔγγυεται,** from near, near.
 ἔγγύς, near.
- ἔγειρειν,** to awaken.
- ἔγκλημα, τό,** charge, accusation (*έγ-καλεῖν*).
- { **ἔγκράτεια,** self-control.
 ἔγκρατής, -ές, continent (*έν*, in. *κράτος*, strength. *κρατεῖν*, to be strong.)
- ἔγρήγορα,** I am awake. Cf. 388.
- ἔγχειριζειν** (*έν.* *χείρ*, hand), to put into the hands; (*τί τινι*) to hand over.
- ἔγχελυς, -νος, ἡ,** eel.
- ἔγχώριος,** national, native (*έν.* *χώρα*, country).
- ἔγω, I.** Pdm. 41.
- ἔθέλειν,** to wish, be willing.
- ἔθίζειν,** to accustom.
- ἔθνος, -οῦς, τό,** nation.
- ἔθος, -οῦς, τό,** custom.
- εἰ,** if; (in a question), whether.
- εἶδος, εἴδος, τό,** form.
- εἴθε** (with Opt.), O that.
- εἰκάζειν,** to liken.
- εἴκειν,** to yield.
- εἰκῆ,** rashly, inconsiderately.
- εἰκότως, adv.,** naturally.

- εἰκών, εἰκόν-ος, ἡ, statue.**
- εἰλον.** See *aipēin* (=έ-ειν). VII.
- εἰμί, εἰναι,** to be.
- εἰμι, εἰναι,** to go. Pres. = I will go.
- εῖργειν** (gen.), to shut out.
- εἰσ-βάλλειν,** (1) to throw into; (2) *intrans.* to fall into. 317. 371.
- εἰσ-ειμι, εἰσ-ιέναι,** to go into.
- εἴτα,** then, and then.—next.
- εἴτε—εἴτε,** sive—sive, whether—or.
- εἴωθα,** I am accustomed.—**εἴθι-**
- έκας** (gen.), far. [ζειν. *384.]
- έκαστος, -η, -ον,** each.
- έκατέρωθεν,** on both sides.
- έκ-βάλλειν,** to throw out. See *βάλλειν.*
- έκ-διδωμι, -διδόναι,** to put forth, to publish (a book).
- έκεινος, -η, -ο,** that, he.
- έκκλησία, ἡ,** assembly (**έκ. καλεῖν**, to call : root *κλα, κλη*).
- έκ-κόπτειν,** to cut out ; cut off.
- έκ-πέμπειν,** to send out.
- έκτος,** without (gen.).
- "Εκτωρ, -ορος, ὁ,** Hector.
- έκών, -ούσα, -όν,** willing.
- έλαιου;** oil.
- έλάττων,** less, fewer.
- έλαυνειν,** to drive. III.
- έλαφος, ἡ,** stag.
- έλαχιστος,** least, shortest.
- έλέγχειν,** to examine, correct.
- {** **έλευθερία, ἡ,** freedom, liberty.
- {** **έλευθερος, free.**
- {** **έλευθεροῦν** (=ό-ειν), to make free, liberate.
- έλέφας, ὁ,** elephant.
- έλθεῖν** (ἡλθον, Aor. of *έρχομαι*). VII.
- έλκυειν** and **έλκειν,** to draw [Fut. *έλξω*; Aor. *εῖλκυστα*, Inf. *έλκυ-* *σται*; Aor. Pass. *εῖλκύσθην*; Perf. Mid. or Pass. *εῖλκυσμαι*].
- {** **Έλλας, -άδος, ἡ,** Hellas.
- {** **Έλλην, -ηνος, ὁ,** a Greek.
- {** **Έλλησ-ποντος, ὁ,** the Helles- pont.
- {** **έλπιζειν,** to hope, expect.
- {** **έλπις, -ίδος, ἡ,** hope.
- έμ-βάλλειν,** to throw or fling in ; (2) (*intrans.*), to fall in or upon = to charge. 317. 371.
- έμ-βιον** (ό-ειν), to live in or at.
- έμβροχιξω,** to catch in a noose.
- έμ-μένειν** (*lit.* to remain in); to abide by (treaties); to observe, or not to transgress (laws).
- έμπεδος,** firm, lasting, secure (έν, in. *πέδον*, solid ground).
- έμ-πλεως, n. ων,** full (gen.).
- έμποδών** (έν, in. *πούς, ποδός*, foot), *adv.* in the way of (dat.).
- ο εἶναι τινι,** to be in the way of (or a hindrance to) any thing.
- έμ-ποιεῖν,** to cause. ο τι τινι, to cause any thing to any body, or in any body.
- έμ-πόριον,** the mart; (*at Athens*) the custom-house (έν, in. *πόρος*, passage).—**έμπορος,** merchant.
- έμ-φράττειν,** to block up, to bar
- {** **έμ-φύειν,** to implant. [(a port)].
- {** **έμ-φυτεύειν,** to implant.
- {** **έναντιος,** opposite.
- {** **έναντιονσαὶ** (=ό-εσθαι), to oppose, Dep. Pass.
- ένδεια, ἡ,** want (έν. δέω, I need).
- έν-δεικνυμι, έν-δεικνύαι,** to show.
- έν-δύειν,** to put on.
- έν-εδρεύειν,** to lie in wait for, plot against (acc.—έν. *έδρα*, seat).
- ένεκα,** (*propter*) for the sake of; on account of (gen.).
- {** **ένθα,** there.
- {** **ένθάδε,** hither.
- {** **ένθεν,** whence.
- ένθυμεῖσθαι** (=έ-εσθαι), Dep. Pass., to consider, think (έν. θυμός, mind).
- ένιαυτός, ὁ,** year.
- {** **ένιοι,** some.
- {** **ένιότε,** sometimes.
- έν-ιστημι, έν-ιστάναι,** to put into.
- {** **έννατος,** ninth.
- {** **έννέα,** nine.

ἐνταῦθα, here, hither (also, *in eum locum*).
 ἐν-τέλλειν, -εσθαι, to commission, command, enjoin.
 ἐν-τίθημι, ἐν-τιθέναι, to put in, instil.
 ἐντομον, insect (*ἐν*, in. *τεμ*, root of *τέμνειν*, to cut).
 ἐντός, within (gen.).
 ἐν-τυγχάνειν, to fall in with (dat.) ; to meet. IV.
 { ἐνυπνίαξ-ειν (*ἐν*. *ὑπνος*), to dream:
 { ἐνύπνιον, τό, dream.
 ἐξ-άγειν, to carry further out, extend.
 ἐξ-αλείφειν, to wipe off, expunge.
 ἐξ-αμαρτοῦν (= ὁ-ειν), to obscure utterly.
 ἐξ-απατᾶν (= ἀ-ειν), to deceive utterly (completely).
 ἐξ-εῖναι, licere, ἐξ-εστι, licet, it is lawful, in one's power, one may.
 ἐξ-ειμι, ἐξ-ιέναι, to go out.
 ἐξ-είπον (Aor.), ἐξ-ειπεῖν, to utter.
 ἐξ-ετάξειν, to examine.
 ἐξῆς, in order.
 ἐξ-ισοῦν (= ὁ-ειν), to make equal (*ἴσος*, equal).
 οὐκα, I am like. 384.
 ἐπ-άγειν, to bring on.
 { ἐπ-αινεῖν (= ἔ-ειν), to praise.
 { ἐπ-αινος, δ, praise.
 Ἐπαμινώνδας, -ου, δ, Epaminondas.
 ἐπάν (ἐπήν), = ἐπεὶ ἂν, c. subj., when, after.
 ἐπεί, when, since, after : = else, otherwise.
 ἐπειδάν (= ἐπειδὴ ἂν), c. subj., when, after.
 ἐπειδή, since, because, when.
 ἐπειν, to be busily engaged in ; in prose only in comp. (*περιέπειν*, *διέπειν*, &c.) ; Aor. Act. *ἐσπον* not used in Att. prose] ; Mid. *ἐπομαι*, to follow [Impf. *εἰπόμην* ; Fut. *ἔφομαι* ; Aor. *ἐσπόμην*, *ἔφεσπόμην* ; Inf. *σπέσθαι* ; Imp. *σποῦ*, *ἐπίσπον*].

ἐπειτα, then.
 ἐπ-έρχεσθαι, to come to. VII.
 ἐπι-βοηθεῖν (= ἔ-ειν), to come to the assistance of (dat.).
 ἐπι-βούλευειν, to plot against ; have a design against (dat.).
 ἐπι-γράφειν, to inscribe.
 ἐπι-δεικνυμι, ἐπι-δεικνύναι, to show boastfully ; show off for display.
 ἐπι-διώκειν, to pursue.
 ἐπι-εικής, -ές, fair, equitable, reasonable.
 { ἐπιθυμεῖν (= ἔ-ειν), to desire
 { (ἐπί. θυμός, mind).
 { ἐπιθυμία, ἡ, desire.
 ἐπιλανθάνεσθαι, to forget. IV.
 { ἐπιμέλεια, ἡ, care (ἐπί. μέλει, curæ est).
 { ἐπιμέλεσθαι, -εισθαι, to care for (gen.).
 { ἐπιμελητής, superintendent, inspector : *οἱ τοῦ ἐμπορίου ἐπιμεληταί*, the custom-house officers.
 ἐπίνοια, ἡ, device (ἐπί. νοῦς).
 { ἐπιωρκεῖν (= ἔ-ειν), to swear falsely (ἐπί. ὄρκος, oath).
 { ἐπίωρκος, δ, perjured.
 ἐπι-πίπτειν, to fall upon. VII.
 ἐπιρρύντος 2, flowing in or to ; well watered.
 ἐπι-σημος, distinguished, famous.
 ἐπι-σκοπεῖν (= ἔ-ειν), to look upon.
 { ἐπ-ίστασθαι, to know how ; to understand.
 { ἐπιστήμη, ἡ, knowledge.
 { ἐπιστήμων 2 (gen.), acquainted with.
 ἐπιστολή, ἡ, epistle (ἐπί. στέλλειν, to send).
 ἐπι-τάττειν, to entrust to.
 ἐπι-τελεῖν (= ἔ-ειν), to accomplish.
 ἐπι-τίθημι, ἐπι-τιθέναι, to put upon.
 ἐπι-τρέπειν, (1) to entrust to ; (2) to permit, to give up to.

ἐπιχειρεῖν (= ἔ-ειν), c. dat., to put the hand to something (ἐπί. χείρ, hand).
 ἐπιχείρημα (ἐπιχειρήματος), τό, attempt.
 ἐπομαι. Comp. ἐπω.
 ἐπόμνυμι, to swear by. IX.
 ἐπος,-ους, τό, word: pl. epic poetry.
 ἐπωάξειν (ἐπί, on. ὥστη, egg), to sit; to be sitting.
 ἐρᾶν (= ἀ-ειν), to love.
 { ἐργάζεσθαι, to work, perform.
 { ἐργαστήριον, τό, workshop.
 { ἐργάτης, laborer, cultivator.
 { ἐργον, τό, work, action.
 ἐρείδειν, to prop; to lean against.
 ἐρεσθαι. I.
 { ἐρίξειν, to contend with.
 { ἐρισ-, -ιδος, ἡ, contention.
 ἐρμαιον, a windfall, a godsend: a lucky discovery (supposed to be sent by Hermes).
 { ἐρμηνεύς, interpreter.
 { Ἐρμῆς, -οῦ, ὁ, Hermes, Mercury.
 ἐρρώμενος, strong.
 ἐρυμα, -atos, τό, defence.
 ἐρχεσθαι, to go, come. VII.
 ἐρως, -ωτος, ὁ, love.
 ἐρωτᾶν (= ἀ-ειν), to ask.
 ἐσήγησις, ἡ, introduction (ἐσ. ἡγεῖσθαι, to lead).
 ἐσθής, -ητος, ἡ, dress.
 ἐσθίειν, to eat.
 ἐστλός, noble, good.
 ἐσπλοος (= ἐσπλοος), ὁ, the entrance to a harbor (ἐσ. πλεῖν, navigare).
 ἐστε, until.
 ἐσχατος, last, extreme.
 ἐτερος, the other; alter.
 ἐτι, besides, moreover, still.
 ἐτος, -ους, τό, year.
 εὖ, well. εὖ πράττειν, to be doing well; to be prosperous. εὖ ποιεῖν, to confer benefits on (benefacere, prodesse).
 Εὐβοια, ἡ, Eubœa.

εὐ-γενής, of high birth.
 { εὐδαιμονεῖν (= ἔ-ειν), to be fortunate (εὐ. δαιμων, deity).
 { εὐδαιμονία, ἡ, happiness.
 { εὐδαιμονίζειν, to account happy.
 { εὐδαιμόνως, fortunately.
 { εὐδαιμων, -ονος, fortunate, happy.
 εὐδοκιμεῖν (= ἔ-ειν), to be celebrated, honored, popular (εὐ. δοκ-, root of δοκεῖν, videri).
 { εὐεργεσία, ἡ, beneficence.
 { εὐεργετεῖν (= ἔ-ειν), to benefit, confer benefits on (εὐ. ἐργον, work).
 εὐήθης, simple, foolish (εὐ, well. θῆσ, character).
 εὐθύς, adv., immediately.
 εὔκλεια, ἡ, fame, good report.
 εὐ-λαβεῖσθαι (= ἔ-εσθαι), Dep. Pass., to be cautious, to beware of;—to reverence (εὐ, well. λαβ, short root of λαμβάνειν, to take).
 εὐμενῶς, in a friendly way; kindly.
 εὔνοος, εὔνοος 2, well-disposed; kind; kindly-disposed (to a person). (εὐ, well. νοῦς).
 εὐπετῶς, adv., easily (εὐ, well. πετ-, root of πίπτειν = πιπέτ-ειν, to fall).
 Εὐριπίδης, -ους, ὁ, Euripides.
 εὐρίσκειν, to find. V.
 εὐρύς, -εῖα, -ύ, broad.
 { εὐσεβεῖν (= ἔ-ειν), to reverence (εὐ. σέβειν, venerari).
 { εὐσεβής, -έσ, pious.
 { εὐτυχεῖν (= ἔ-ειν), to be fortunate or prosperous.
 { εὐτυχής, -έσ, fortunate (εὐ, well. τύχη, fortune).
 { εὐτυχία, ἡ, good fortune.
 { εὐχ-εσθαι, to pray.
 { εὐχή, ἡ, prayer, request.
 εὐψυχία, spirit, courage (εὐ, well. ψυχή, spirit).
 ἐφόδιον, τό, travelling money. (ἐπί, for. ὁδός, road).

ἔχειν, to have ; c. inf., to be able.

ἔχω has root **έχ-**; the rough breathing is changed into the smooth, whilst the **χ** remains; but *returns*, when it disappears: hence *fut.* **ἔξ-ω** (with aspirate).

οὕτως ᔁχειν (= *ita se habere*), to be so affected or disposed; **εὖ** or **καλῶς ᔁχειν** (= *bene se habere*), to be well; to be well off: for any thing, **τινός**. VII.

ἔχθρος, hostile: used substantive-*ly*, = an enemy.

ἔως, as long as; until.

ἔως, -ω, ἥ, dawn, morning.

Z.

Ζῆν (= **ά-ειν**), to live. 346.

ζηλοῦν (= **ό-ειν**), to emulate; to pursue emulously (**ζῆλος**, emulation).

{ **ζημία**, ἥ (*damnum*), hurt, loss, injury, calamity.

{ **ζημιοῦν** (= **ό-ειν**), to punish.

ζητεῖν (= **έ-ειν**), to seek.

{ **ζώή**, ἥ, life.

ζῶν, τό, animal.

{ **ζωτόκος**, viviparous (**τεκ**, **τοκ**, short roots of **τίκτειν**, to give birth to).

ζώσ, alive.

H.

Ἔ (in questions), cf. K. 344. 5.

ἥ, or, than; ἥ—ἥ, aut—aut.

ἥβη, ἥ, youth.

{ **ἥγεῖσθαι** (= **έ-εσθαι**), to lead, to think.

{ **ἥγεμών**, ὄνος, δ, ἥ, leader.

{ **ἥδεσθαι**, to rejoice.

{ **ἥδεως**, adv. pleasantly, gladly.

{ **ἥδονή**, ἥ, pleasure.

{ **ἥδυς**, -εῖα, -ύ, sweet, pleasant.

ἥδη, already, at once; before now.

ἥδος, -ους, τό, habit, character, disposition.

ἥκιστα, least of all.

ἥκω, I am come; **ἥξω**, will come.

ἥλισιότης, (-τητος), ἥ, silliness.

{ **ἥλικία**, ἥ, age.

{ **ἥλικος**, as great as.

ἥλιος, δ, sun.

{ **ἥμέρα**, ἥ, day.

{ **ἥμεροδρόμος**, δ, courier (**δραμ**, root used to supply the tens- es of **τρέχω**, *curro*).

ἥμερότης, ἥμερότητος, ἥ, tameness.

ἥν, c. subj., if. (= **ἔάν**.)

ἥνικα, when.

Ἥρα, ἥ, Hera or Juno.

Ἡρακλῆς, -έους, δ, Hercules (201).

ἥρως, -ως, δ, hero.

ἥσθαι, to sit. Pdm. 71.

ἥστον (later Att. **ἥττον**), less.

{ **ἥσυχάειν**, to be quiet, still.

{ **ἥσυχία**, quietness, &c. **ἥσυχίαν** **ἔχειν** or **ἄγειν**, to remain quiet, to keep quiet.

{ **ἥσυχος** 2, quiet.

{ **ἥττα**, ἥ, defeat.

{ **ἥττᾶσθαι** (= **ά-εσθαι**), to be defeated; to be inferior to (gen.).

Θ.

Θάλασσα, Θάλαττα, ἥ, sea.

Θάλλειν, to bloom.

Θάνατος, δ, death.

Θάπτειν, to bury.

Θαρρόλαέως, adv., boldly.

{ **θαρρεῖν** (= **έ-ειν**), to be of good courage; 3. **τινι**, to have confidence in; 3. **τινα**, not to be afraid of a person; 3. **τι**, to endure (not to fear) something.

Θαρρούντως, confidently.

Θάττον, more quickly (neut. of compar. adj.). 391.

Θαυμάζειν, to wonder, wonder at, admire, be surprised at. 3.

τινά or **τι** = to admire: **τινός**, to be surprised or wonder at (mostly with blame).

Ζεά, ή, goddess.

Ζεᾶσθαι (= á-εσθαι), Dep. Mid., to behold.

Ζεῖν (= é-eiv), to run.

{ **Ζεῖον**, τό, deity.

{ **Ζεῖος**, godlike, divine.

Ζέλγειν, to charm, soothe.

Ζεμέλιον, τό, foundation (**Ζε**, short root of **τίθημι**).

Θεμιστοκλῆς, -έous, ὁ, Themistocles (201).

Θεός, ὁ, God.

{ **Ζεραπέία**, ή, care.

{ **Ζεραπέύειν**, to honor, pay court

{ to.

{ **Ζερίζειν**, to reap.

{ **Ζέρος**, -ous, τό, summer.

Θεσσαλός, Thessalian.

Θῆβαι, ai, Thebes.

Ζῆγ-ειν, to whet, to sharpen.

Ζῆλυς, -εια, -ν, female.

{ **Ζήρ**, -ός, ὁ, wild beast.

{ **Ζηρα**, chase, hunting. **Ζήραν** ποιεῖσθαι, to hunt.

Ζηρεύειν, to hunt.

{ **Ζηρίον**, (any) wild beast : also, τὰ **Ζηρία** = game, any beast that is hunted.

Ζηριώδης (**Ζηρίον**. εἶδος), brutish.

Ζῆς, **Ζητός**, ὁ, paid laborer.

Ζησαυρός, ὁ, treasure.

Θησεύς, -έως, ὁ, Theseus.

Ζηντός, mortal (**Ζνα**, root of **Ζνήσκειν**).

Ζρίξ, τριχός, ή, hair.

Ζυγάτηρ, -τρος, ή, daughter. 183.

{ **Ζύειν**, to sacrifice.

{ **Ζῦμα** (**Ζυματ-ος**), τό, sacrifice, offering.

Ζυμός, ὁ, mind.

Ζύρα, ή, door.

Ζύρος, ὁ, a thrysus.

Ζυσία, ή, sacrifice (**Ζύειν**).

I.

{ **Ιασθαι** (= á-εσθαι), Dep. Mid.,

to heal, cure.

{ **Ιατρός**, ὁ, physician.

Ιδέα, ή, appearance.

{ **Ιδίᾳ**, privately ; in one's private character or life.

{ **Ιδίος**, one's own.

Ιδρύειν, to build.

{ **Ιδρώς**, -ώτος, ὁ, sweat.

{ **Ιέρεια**, ή, priestess.

{ **Ιέρεύς**, -έως, ὁ, priest.

{ **Ιέρον**, τό, victim, temple.

{ **Ιερός**, sacred to (gen.).

Ιῆμι, **Ιέναι**, to send forth ; to emit ; to utter. Pdm. 67.

{ **Ικανός**, sufficient, able.

{ **Ικανώς**, sufficiently, adequately.

{ **Ικέτης**, -ου, ὁ, suppliant.

{ **Ικνεῖσθαι** (= é-εσθαι). See

{ **Αφικνεῖσθαι**.

Ικτῖνος, ὁ, kite.

Ιλεως, -ων, merciful, propitious.

Ιμάτιον, τό, garment ; especially the outer garment, pallium.

Ινα, (1) where ; (2) in order that ; that.

{ **Ιππεύς**, -έως, ὁ, horseman, horse-soldier.

{ **Ιππος**, ὁ, horse ; ή, cavalry.

Ισος, equal.

Ιστημι, **Ιστάναι**, to place. For the meaning cf. 396.

{ **Ισχύειν**, to be strong, to avail.

{ **Ισχυρός**, strong.

{ **Ισχυρώς**, severely.

Ιχθύς, -ύος, ὁ, fish.

Ιχνος, -ous, τό, track, trace.

K.

Καθαίρειν, to purify.

Καθ-έζεσθαι, to sit down. Fut.

Καθεδοῦμαι.

Καθ-εύδειν, to sleep.

Καθ-ησθαι, to sit down. Pdm. 71.

καθ-ίστημι, -ιστάναι, to establish.
καὶ, and, even : *καὶ—καὶ*, both—
 and (et—et).

κανός, new.

καιρός, the right time, season :
εἰς καιρόν, at the right time ;
 opportunely.

{ *κακία*, ἡ, vice, flaw.

κακίζειν, to worst (*κακός*, bad).
κάκιον, worse (as adv.) : neut.
 adj. from *κακίων*, comp. of
κακός.

κακός, bad, wicked, cowardly.

κακότης, ἡ, wickedness.

{ *κακουργεῖν* (= ἔ-ειν), acc., to do
 evil to ; to harm ; to ravage.

κακούργος, ὁ, evil-doer.

κακοῦν (= ὄ-ειν), to treat ill,
 hurt ; to injure or ravage (a
 country).

κακῶς, adv., badly, ill.

καλεῖν (= ἔ-ειν), to call, name.

Καλλίας, -ou, δ, Callias.

{ *κάλλος*, -ous, τό, beauty.
καλοκάγαθία, ἡ, rectitude, hono-
 rability (*καλοκάγαθός* =
καλὸς καὶ ἀγαθός).

καλός, beautiful, honorable, good.

καλῶς, adv., well, honorably.

καλύπτ-ειν, to cover, hide, &c.

κάμηλος, δ, ἡ, camel.

κάμνειν (= laborare), to toil ; to
 be suffering or ill. III.

κάν, even if = *καὶ οὖν*.

καρδία, ἡ, heart.

καρπός, δ, fruit ; wrist.

κάρτα, very.

καρτερία, ἡ, endurance ; patience.

Καρχηδών, -όνος, ἡ, Carthage.

κατα-γελᾶν (= ἄ-ειν), to laugh at
 (gen.).

κατα-δύειν, to go down.

κατα-κλαίειν, to bewail.

κατα-κλείειν, to shut.

κατα-κρύπτειν, to hide.

κατα-λείπειν, to leave behind.

κατα-λύειν, to loosen, dissolve, de-
 stroy.

κατα-μεθύσκ-ειν, to make drunk
 Fut. -μεθύσω.

κατα-μένειν, to remain behind (in
 a country).

κατα-νοεῖν (= ἔ-ειν), to perceive,
 to discover.

κατα-πηδᾶν (= ἀ-ειν), to leap
 down.

κατα-πλήρττειν, to astonish.

κατα-σκάπτειν, to dig down.

κατα-σκευάζειν, to prepare.

κατα-στρέφ-εσθαι, to overthrow
 (for oneself) ; to subdue, to
 conquer.

κατα-τείνειν, to stretch tight.

κατα-τίθημι, -τιθέναι, to lay down.

κατα-φλέγειν, to burn up.

κατα-φρονεῖν (= ἔ-ειν), to despise
 (gen.).

κατα-φύγή, ἡ, refuge.

κατ-έχειν, to restrain.

{ *κατηγορεῖν* (= ἔ-ειν), to ac-
 cuse.

{ *κατήγορος*, δ, accuser (*κατά-*
ἀγορά, assembly, market-
 place).

κάτω, below.

κείμαι, κεῖσθαι, to lie down ; (of
 a law) *κεῖσθαι* = to be enacted.
 Pdm. 71.

κελεύειν, to order, bid.

{ *κενοδοξία*, vain-glory ; vanity
 (*κενός*, empty. *δόξα*, opinion,
 glory).

κενός, empty, groundless, vain.

κέντρον, τό, prick, sting.

κεράννυμι, κεραννύναι, to mix.

κέρας, τό, horn. Pdm. 20.

{ *κερδαίνειν*, to gain ; [Perf. *κε-*
κέρδακα.]

κέρδος, -ous, τό, gain.

κεφαλή, ἡ, head.

κήδεσθαι, to care for (gen.).

κήπος, δ, garden.

κηρός, δ, wax.

{ *κίρυνξ, -ῦκος*, δ, herald.

{ *κηρύγτειν*, to proclaim (by a
 herald).

<p>κινδυνεύειν, to be in danger ; to incur or brave danger.</p>	κτᾶσθαι (= ἀ-εσθαι), to acquire ; κέκτημα = possideo.
	κτείνειν, to kill ; usually ἀπο- κτείνειν.
<p>κισσός, κιττός, δ, ivy.</p>	κτείς, κτενός, δ, comb.
	κτῆμα, -ατος, τό (κτᾶσθαι), pos- session.
<p>κλαίειν, to weep.</p>	κτίζειν, to found.
	{ κλείειν, to shut (Perf. pass. κέ- κλεισμαι and κέκλειμαι).
<p>κλέπτειν, to steal (Fut. κλέψω and κλέψομαι ; κέκλοφα. Aor. 2. Pass. ἐκλάπην).</p>	{ κύβεντής, -οῦ, dicer, gambler.
	{ κύβος, δ, a die, cube.
<p>κλίνειν, to bend.</p>	κύκλος, circle.
	κύπελλον, τό, goblet.
<p>κοῖλος, hollow.</p>	κυριεύειν, to be master of (gen.).
	Κυρῖνος, Quirinus.
<p>{ κοινός, common : τὸ κοινόν, commonwealth.</p>	κύριος, having authority. κύριός εἰμι ποιεῖν τι, I have a right to do it.
	κυρίττειν, to butt.
<p>κόκκινος, κόκκυγ-ος, δ, cuckoo.</p>	Κύρος, δ, Cyrus.
	κολάζειν, to chastise, punish.
<p>{ κολακένειν, w. acc., to flatter.</p>	κύων, κυνός, δ, ἥ, dog. Note 9.
	{ κολαξ, κολακ-ος, δ, flatterer.
κόλπος, δ, bosom.	κωλύειν, to hinder.
κομίζειν, to bring.	κωφός, dumb.
κοπτεῖν, to cut.	
κόραξ, κόρακ-ος, δ, crow or raven.	
κόρη, damsel.	
Κορίνθιος, δ, Corinthian.	
κοσμεῖν (= ἔ-ειν), to adorn, to order or arrange (harmonious- ly).	
κοῦφος, light.	
κράζειν, to cry out [Fut. κεκρά- ζομαι], κέκραγα.	
κράνος, -ους, τό, helmet.	
<p>{ κρατεῖν (= ἔ-ειν), gen., to have power over ; to prevail, con- quer.</p>	
	λαμβάνειν, to take, receive. IV.
κράτος, -ους, τό, strength.	{ λαμπρός, brilliant, bright.
κρέας, τό, flesh.	{ λαμπρύνειν, to brighten ; Mid., to brighten (something of my own).
κρείστων or (later) κρείττων, more powerful, better. Note 13.	λανθάνειν, to be concealed from. IV.
{ κρίνειν, to judge.	λάρναξ, λάρνακ-ος, ἥ, chest, coffin.
{ κριτής, -οῦ, δ, judge.	λέαινα, ἥ, lioness.
Κροῖσος, δ, Crœsus.	λέγειν, (1) to say, tell,—call. (2) to collect.—Aor. Pass. ἐλέχθην and ἐλέγην : also to read (what is written) out to another.
κρόταφος, δ, temple.	λειμών, λειμῶν-ος, δ, meadow.
κρύπτειν, to conceal, hide.	λείπειν, to leave ; leave behind [Aor. ἐλιπον : Perf. λέλοιπα].
	λέων, λέοντ-ος, δ, lion.
	λεώς, δ, people. Att. decl.

λήση, obliviousness, forgetfulness.
 { ληρεῖν (= ἔ-ειν), to talk non-sense.
 { λῆρος, (mere) talk, (mere) non-sense ; after which πρός = to, i. e. in comparison of.
 ληστής, -οῦ, ὁ, robber.
 λίαν, very.
 λίθος, ὁ, stone.
 λίμην, ἡ, marsh, lake.
 λιμός, ὁ, hunger.
 λόγος, ὁ, word, speech, reason.
 λοιδορεῖν (= ἔ-ειν), to scold, rail at (Mid. c. dat.).
 λοιμός, ὁ, plague, pestilence.
 λοιπός (λείπ-ειν), remaining.
 λού-ειν, to wash ; Mid., to wash (myself or some one belonging to me).
 λουτρόν, bath.
 λόφος, ὁ, crest.
 λυγρός, sad.
 λύειν, to loose, dissolve ; repeal (a law) ; break (a truce) ; dismiss (an assembly).
 λύκος, ὁ, wolf.
 Λυκοῦργος, ὁ, Lycurgus.
 λυμαίνεσθαι (acc.), to abuse, maltreat.
 { λύπεῖν (= ἔ-ειν), to distress.
 { λύπη, ἡ, sorrow, grief.
 λυσιτελεῖν (= ἔ-ειν), dat., to be useful to (λύειν, to solve. τέλος, end, object).
 λωποδύτης, ov, cutpurse, footpad (properly a filcher of clothes.
 λῶπος, or -η, robe, mantle. δύειν, to get into).
 λῷων, better. Note 13.

M.

{ Μάθημα, τό, thing learnt, lesson
 (μαθ-, short root of μανθάνειν, discere).
 { μαθητής, οῦ, ὁ, a disciple, pupil.
 μάκαρ, -αρος, happy.

{ Μακεδονία, ἡ, Macedonia.
 { Μακεδονικός, Macedonian.
 { Μακεδών, -όνος, ὁ, a Macedonian.
 μακρός, long.
 μαλακός, soft.
 { μαλιστα, most, especially.
 { μᾶλλον, more, rather (potius).
 μανθάνειν, to learn. IV.
 μανία, ἡ, madness.
 μάντις, -εως, ὁ, prophet.
 { μαρτυρεῖν (= ἔ-ειν), μαρτύρεσθαι, to bear testimony.
 { μάρτυς, -τυρος, ὁ, witness.
 μάχαιρα, hunting-knife ; cutlass (short sword).
 μάχεσθαι, to fight. Fut. μαχοῦμαι (= μαχέσομαι). Aor. ἐμαχεσάμην. Perf. μεμάχημαι.
 μάχη, ἡ, battle.
 μέγας, -άλη, -α, great.
 μέγεθος, -ους, τό, greatness ; magnitude.
 μέγιστος, sup. of μέγας, great.
 μένη, ἡ, drunkenness.
 μεθ-ίημι, μεθ-έναι, to let go.
 μεθύειν, to be drunk.
 μείζων, comp. of μέγας, great.

Note 13.

μειράκιον, τό, boy, lad (of about fourteen).

μέλας, -ανα, -av, black.

μέλει, it concerns ; curæ est (dat. of pers., gen. of thing).

{ μέλι, -ιτος, τό, honey.
 { μέλιττα, ἡ, a bee.

μέλλειν, to be about (or, be going) to.

μέλος, -ους, τό, limb ; song.

μέμφεσθαι, c. acc. to blame ; c. dat. to reproach.

μέν—δέ (indeed),—but.

μένειν, to remain ; c. acc. to await ; wait for.

{ μερίζειν, to divide.
 { μεριμνα, ἡ, care.
 { μερος, -ους, τό, part.

{ μεσημβρία, ἡ, mid-day (μέσος, middle. ἡμέρα, day).	{ μισθός, δ, reward ; pay.
{ μέσος, middle.	{ μισθωτός (<i>mercenarius</i>), hiring ; a mercenary.
μεστός, full (gen.).	μνᾶ, ἄσ, ἡ, mina.
{ μετα-βάλλειν, to change.	{ μημεῖον, monument.
{ μετα-βολή, ἡ, change.	{ μνήμων, -ονος, of retentive memory.
μετα-δίδωμι, -διδόναι, to give a share of (gen.).	μοῖρα, ἡ, fate ; share.
μεταξύ, between (gen.).	μολις, with difficulty.
μετα-πέμπεσθαι, to send for.	{ μοναρχία, ἡ, monarchy (μόνος, only. ἀρχή, government).
μετα-τίθημι, -τιθέναι, to change ; transpose.	{ μόνον, only.
μετ-έχειν, to share in, take part in (gen.).	{ μόνος, alone.
μέτοικος, ὁ, resident-foreigner.	μόριον, part, portion.
{ μετρεῖν (= ἐ-ειν), to measure.	{ Μοῦσα, ἡ, a Muse.
{ μετρίως, adv., moderately.	{ μουσική, ἡ, music (sc. τέχνη).
μέτρον, τό, measure.	μυελός, ὁ, marrow.
μέχρι, until ; as prep. up to.	μυκτήρ, μυκτήρ-ος, ὁ, nostril, trunk (of elephant).
μῆ, not. On μή, μῆ οὐ, after expressions of fear, cf. K. 318. 7.	μυρίος, innumerable.
μηδαμοῦ, nowhere ; μ. εἶναι, to be of no value.	μωρός, foolish, a fool.
μηδαμῶς (<i>nequaquam</i>), by no means.	
Μήδεια, ἡ, Medea.	N.
μηδείς, -εμία, -έν, no (one), nobody.	{ Ναυμαχία, ἡ, sea-fight (μάχη, battle).
μηδέποτε, never.	{ ναῦς, ἡ, ship.
μῆν, -νός, ὁ, mouth.	{ ναύτης, ου, sailor.
μήποτε, never.	{ ναυτικός, nautical : ναυτικόν, a fleet ; a navy.
μήπω, not yet.	νεανίας, -ον, ὁ, a youth.
μηρός, thigh.	{ νέμειν, to divide, distribute, or allot [Fut. νεμῶ and νεμήσω : Aor. ἔνειμα : Perf. νενέμηκα : Aor. Pass. ἔνεμήθην and -έθην].
μήτε—μήτε, neither—nor.	{ νέμεσις, εως, ἡ, just - resentment ; hence, avenging-fate.
μητηρ, -τρος, ἡ, mother. 183.	νέος, young.
{ μηχανάσθαι (= á-εσθαι), Dep. Mid., to contrive, devise.	{ νεοττεύειν (or νεοστεύειν), to hatch its young ; to breed. (We may translate it <i>to build its nest</i> , since we should rather refer to that <i>preparatory act.</i>)
{ μηχανή, contrivance.	{ νεόττιον, young bird (pl. <i>young ones</i>).
{ μιαίνειν, to pollute.	
{ μιᾶρός, unclean, impure, abominable (of persons).	
μικρός, small ; μικρῷ (by) a little :	
μικροῦ, within a little ; almost.	
{ μιμεῖσθαι (= é-εσθαι), to imitate.	
{ μιμητής, οῦ, ὁ, imitator.	
Μίνως, -ω, ὁ, Minos.	
μισεῖν (= ἐ-ειν), to hate.	

νεώς, -ώ, δ, temple.
 νῆ, yes, by — (in swearing).
 νητος, ἡ, island.
 { νικᾶν (= ἀ-ειν), to conquer.
 { νική, ἡ, victory.
 νίφει, it snows.
 νόησις, -εως, ἡ, intellectual faculty, intellect (*νοεῖν*, to perceive).
 { νομίζειν, to think.
 { νόμισμα, τό, coin, money.
 { νομοθετεῖν (= ἔ-ειν), to legislate ; to make laws.
 { νομοθέτης, ου, δ, lawgiver (*νόμος*, law. θε-, original root of *τιθέναι*, *ponere*).
 { νόμος, δ, law.
 νόος = νοῦς, δ, reason ; intelligence ; mind : ἐν νῷ ἔχειν (*in animo habere*), to purpose, intend.
 { νοσεῖν (= ἔ-ειν), to be sick.
 { νόσος, ἡ, disease.
 νύκτωρ (adv.), by night.
 νῦν, νυνί, now.
 νύξ, νυκτός, ἡ, night.

E.

Ξένος, δ, stranger, guest, host.
 Ξενοφῶν, -ῶντος, δ, Xenophon.
 ξίφος, -ους, τό, sword.

O.

Ὀθολός, οῦ, δ, an obolus (a small coin).
 ὅδε, ἥδε, τόδε, this.
 ὁδός, ἡ, way, road.
 ὁδούς, ὁδόντ-ος, δ, tooth.
 ὁδύρεσθαι, to mourn.
 ὅτεν, whence.
 οἵ, whither.
 οἶδα (= *novi*), I know. Pdm.
 70.
 οἴεσθαι, to think.

οἰκεῖν (= ἔ-ειν), to dwell.
 οἰκεῖος, belonging to ; own ; intimate.
 οἰκέτης, -ου, δ, domestic ; servant.
 οἶκησις, -εως, ἡ, dwelling.
 οἶκια, ἡ, house ; family.
 οἶκιδιον, small house, house.
 οἰκίζειν, to colonize.
 οἰκοδομεῖν (= ἔ-ειν), to build (a house). (δέμειν, to build).
 οἶκος, δ, house.
 οἴκτείρειν, w. acc., to pity.
 οἴμαι, I think. It is used instead of the longer form *οἴομαι* : principally when inserted parenthetically ; = *opinor*, *credo*. See οἴεσθαι.
 οἶνος, δ, wine.
 οἶς, οἶος, δ, ἡ, sheep.
 οἴχεσθαι, to depart : οἴχομαι = abii.
 { δλιγαρχία, oligarchy (ἀρχή, government).
 { δλίγος, little. δλίγοι, few.
 δλλυμι, δλλύναι, to destroy. IX.
 δλος, whole, complete, perfect.
 δλοφύρεσθαι, to pity.
 δλως (*omnino*), at all ; altogether — in general.
 Ομηρος, δ, Homer.
 { δμιλεῖν (= ἔ-ειν), c. dat., to associate with.
 { δμιλία, ἡ, intercourse with.
 δμύειν, to swear. See δμυνμι, IX.
 ομοίως, in like manner.
 { δμολογεῖν (= ἔ-ειν), to agree with, admit (δμός [poet.], same. λέγειν. λόγος).
 { δμολογία, confession, concession.
 δμόνοια (δμός. νοῦς), concord, unity.
 { δνειδίζειν, Fut. -σω, to reproach (τί τινι).
 { δνειδος, -ους, τά, reproach,

Ονήτωρ, Ονήτορ, prop. name.	} ὄρυγμα, τό, pit (<i>fovea</i>). ὄρυγτειν, to dig [Fut. ὄρύξω : Perf. ὄρωρυχα (with Att. re- dupl.) : Perf. Mid. or Pass. ὄρωρυγματι].
ὄνινημι, ὄνινάναι, to benefit.	
} ὄνομα, -ατος, τό, name.	ὄσιος, holy.
} ὄνομάζειν, to name.	ὅσος, as great as, as much as ; after demonstratives, as.
ὄνος, ὁ, ἡ, ass.	ὅστεον, -οῦν, τό, bone. [who.
ὄντως, really (οντ-, root of ὄν, being).	ὅστις, ἥτις, ὁ τι, or ὁ, τι, whoever,
ὄνυξ, ὄνυκ-ος, ὁ, claw, talon.	ὄσφρησις, -εως, ἡ, (sense of) smell (οσφρε, shorter root of ὄσφραι- νεσθαι, to smell).
} ὄξύρροπος (όξυς. ῥέπειν, ver- gere), quick.	ὅταν, c. subj., when (= ὅτε ἦν).
} ὄξυς, -εῖα, -ύ, sharp, sour; quick, hasty.	ὅτε, when.
ὄπη, whither, where.	ὅτι, that, because.
ὄπισω, back.	οὐ, not.
ὄπλη, hoof.	οὐδ, where.
} ὄπλίτης, -ου, ὁ, heavy-armed soldier, hoplite.	οὐδαμῆ, nowhere.
} ὄπλον, τό, weapon.	οὐδέ, not even (<i>ne—quidem</i>).
ὄποι, whither.	οὐδείς, -εία, -έν, no (one).
ὄποιος, <i>qualis</i> , of what sort.	οὐδέποτε, never.
} ὄποσον, how great soever, how long soever. [Since it means of what magnitude soever, it may sometimes mean however short.]	οὐκ, not.
ὄπόσος, <i>quantus</i> , as great as.	οὐκέτι, no longer.
ὄπόταν, c. subj., when.	οὖν, therefore, then.
ὄπότε, when, since.	οὐποτε, οὐδέποτε, never.
ὄπου, where.	οὐπώ, never yet.
ὄπως, how, that.	οὐρά, ἥ, tail.
ὄρᾶν (= ἀ-ειν), to see, look.	οὐρανός, heaven.
} ὄργη, ἥ, anger.	οὖς, ὠτός, τό, ear.
} ὄργιζεσθαι, Dep. Pass., to be angry (dat.).	οὐσία, possession (ουσ-, root of fem. participle of εἶναι).
ὄρεξις, -εως, ἡ, a longing after ; a yearning for (ὄργεσθαι, to seek for ; to desire).	οὐτε—οὐτε, neither—nor.
Ὀρέστης, ου, ὁ, Orestes.	οὐτω(s), thus, so.
} ὄρθος, straight, right.	οὐχ, not.
} ὄρθον (= ὁ-ειν), to make straight.	οὐφείλειν, to owe.
ὄρίζειν, to fix, limit, define.	οὐφθαλμός, ὁ, eye.
ὄρκος, ὁ, oath.	οὐφλιστάκειν, to owe. οὐφλιστάκειν μωρίαν = to incur the imputa- tion of folly. οὐφλήσω. ὠφληκα. —ὠφλον.
ὄρμαν (= ἀ-ειν), to rush.	ὄχλος, ὁ, a crowd, mob ; the com- mon people (<i>plebs</i>).
} ὄρνιζο-ζήρας, -α, ὁ, bird-catcher (ζηρᾶν, to chase).	ὄχυρον (= ὁ-ειν), to make-fast, bar, &c.
} ὄρνις, -ιζος, ὁ, ἡ, bird.	ὄψε, late.
ὄρος, -ους, τό, mountain.	ὄψις, -εως, ἡ, (power of) sight, visage.

II.

Πάγκακος, thoroughly bad (*πᾶς. κακός*).

πάγος, ὁ, hill.

- { **παιάν**, -*νος*, ὁ, war-song.
- { **παιανίξ-ειν**, to sing the Pæan.
- { **παιδεύειν**, to educate, train, instruct (**παιδ**, root of **παῖς**, boy).
- παιδίον**, τό, little child.
- παιδονόμος**, ον, ὁ, the inspector of the boys (a magistrate at Sparta.—*νόμος*, law).

παιέιν, to strike.

- { **παιζειν**, to play.
- { **παῖς**, -*δος*, ὁ, ἡ, child, boy.
- { **πάλαι**, formerly, long ago. *οἱ πάλαι*, the ancients.
- { **παλαιός**, ancient. *οἱ π.*, the men of old.

πάλιν, again.

Παλλάδιον, Palladium.

πάμπολν, very much indeed (*πᾶς. πολύς*).

παντάπασιν(*v*), wholly, quite.

πανταχοῦ, **πανταχῆ**, every where, in all respects.

παντελῶς, perfectly (*πᾶς, omnis. τέλος, finis*).

παντοδαπός, of every kind.

πάντως, wholly.

πάνυ, altogether, quite, very.

παρα-βαίνειν, to transgress.

παρ-αγγέλλειν, to order.

παρ-αινεῖν (= *έ-ειν*), dat., to advise, to exhort.

παρα-καλεῖν (= *έ-ειν*), to call to; to exhort.

παρά-νομος 2, contrary to law.

παρα-πλήσιος, like.

παρα-σκευάζειν, to prepare; Mid. provide any thing (for myself).

παρα-τίθημι, -*τιθέναι*, to place beside, provide; to place on the table (*apponere*).

πάρδαλις, -*εως*, ἡ, pard, panther.
πάρ-ειμι, Inf. **παρ-έναι**, to be present: **πάρεστι**(*v*), it is lawful; in one's power.

πάρ-ειμι, Inf. **παρ-έναι**, to go by, near.

παρ-έρχεσθαι, to go by. VII.

παρ-έχειν, to offer, grant.

παρ-ίημι, -*έναι*, to let pass, neglect.

παρ-ίστημι, -*ιστάναι*, to place beside.

παρ-οξύνειν, to encourage, incite (*όξυς, acer*).

{ **παρρήσια**, ἡ, frankness; boldness of speech (**παρά**. *ρε*, root of the obsol. present *ρέω*, dico; whence *εἰρηκα*. *ρηθεῖς*, &c.).

παρρήσιάς-εσθαι, to use frankness or boldness of speech.

παρών = præsens. Partcp. of **παρεῖναι**.

πᾶς, **πᾶσα**, **πᾶν**, in sing. (1) without article: every; all manner of: hence sometimes all imaginable; extreme. (2) with article: **πᾶς ὁ —** = the whole: sometimes ὁ **πᾶς —**. In plur. **πάντες** (*οἱ* —), all. *οἱ πάντες*, in all.

πάσχειν, to suffer. VII.

{ **πατήρ**, -*τρός*, ὁ, father. 183.
{ **πατρίς**, -*ιδος*, ἡ, (native) country.

πάνειν, to cause to cease, stop, put an end to; Mid. to cease [Aor. Pass. *ἐπαύσθην*; Perf. Mid. or Pass. *πέπαυμαι*, to cease; Third Fut. *πεπαύσομαι*, will cease].

πεδίον, τό, a plain.

πεζός (*pedes*), foot-soldier.

{ **πείθειν**, to persuade; **πείθομαι**, I am persuaded, I obey (dat.).

[Aor. *ἐπείσθην*, I obeyed].

{ **πειθώ**, -*οντος*, ἡ, persuasiveness, persuasion, obedience.

πεινῆν (= á-ειν), to hunger, be hungry. On the contraction into η, cf. 346.

πειρᾶσθαι (= á-εσθαι), Dep. Pass. to try, endeavor.

πέλεκυς, -εως, ὁ, hatchet, axe, battle-axe.

{ *Πελοποννησιακός*, Peloponnesian.

{ *Πελοπόννησος*, ή, Peloponnesus.

πελταστής, ὁ, targeteer.

πέμπειν, to send.

{ *πένεοθαι*, to be poor.

{ *πένης, -ητος, ὁ, ή*, poor.

πενθεῖν (= é-ειν), to grieve.

πενία, ή, poverty.

πέντε (indecl.), five.

πέρδιξ, πέρδικ-ος, ὁ, ή, partridge.

περι-βάλλειν, to throw round.

Mid. to throw round oneself; to surround oneself with;

to entrench themselves (or their position).

περιβόητος (*περί*, about. *βοᾶν, clamare*), talked-about: *ι εἰναι*, to be the common talk.

περιβόλος, ὁ, circuit (of walls, &c.). (*περί*, round. *βάλλω, throw*).

Περικλῆς, -έους, ὁ, Pericles.

περι-ορᾶν (= á-ειν), to overlook, permit, allow.

περίπλοος, -ους, ὁ, voyage round (*περί. πλεῖν, to sail*).

περιρρέειν (= é-ειν), to flow round (*ρέειν, to flow*).

περι-τίθημι, -τιθέναι, to put or set round.

περιττός, beyond the usual number, more than sufficient.

πέτρα, ή, rock.

πῆ; where? whither?

πήγνυμι, to fix, make firm (*πέπηγα, I am fixed*).

πῆχυς, -εως, ὁ, elbow, fore-arm, cubit.

πιαίνειν, to fatten.

πίνειν, to drink. vii.

πιπράσκειν, to sell.

πίπτειν, to fall. vii.

πίσσα, Att. *πίττα*, pitch.

{ *πιστεύειν*, to trust, believe.

{ *πιστός*, trustworthy, faithful.

πιάσσειν, to form.

Πλάταια, ή, Platæa: better *Πλαταιά*, Platææ.

πλάτος, -ους, τό, breadth.

πλέγ-μα, τό, thing woven: hence snare, gin (*πλέκ-ειν*).

πλεῖν (= é-ειν), to sail. *πλεύσομαι*. *πέπλευκα*.—*ἔπλευσα*.

{ *πλεῖστος*, most. } Note 13.

{ *πλείων*, more. }

πλέκειν, to knit, weave.

{ *πλεονέκτης, -ου*, avaricious (*πλέον, neut., more. ἔχειν, to have*).

{ *πλεονεξία, ή*, avarice.

πλεύσας, partcp. Aor. 1. from *πλεῖν*.

πληγή, ή, a blow, stroke, wound.

πλῆθος, -ους, τό, multitude, constitution (in a democracy).

πλήν (gen.), except.

{ *πλήρης, -ες*, full, satisfied with (gen.).

{ *πληροῦν* (= ó-ειν), to fill.

πλησιάζειν, to approach, draw near.

πλήττειν, to strike; [Pf. *πέπληγα*, I have struck; Aor. Pass. *ἐπλήγην*: but in composition *ἐπλάγην*; e. g. *ἔξεπλάγην*.]

πλόος = πλοῦς, ὁ, voyage (*πλεῖν, to sail*).

{ *πλούσιος*, rich.

{ *πλουτίζειν*, to enrich.

{ *πλούτος, ὁ*, riches.

πνεῖν (= é-ειν), to breathe, blow. *πνεύσομαι*, &c. like *πλεῖν*.

πόα, herbage, grass.

πόθεν; whence?

- ποιεῖν (= ἔ-ειν), to make, do, render : εὖ ποιεῖν τινα, to confer a benefit on any body.
 ποιεῖσθαι τι περὶ ἐλάττονος ἥ, to think any thing of less importance than : περὶ πολλοῦ ποιεῖσθαι, to attach great importance to, &c. See Vocab. 29.
 ποίημα, τό (= thing made), poem.
 ποίησις, -εως, (ἥ), the making or composition. See ἔπος (ποιεῖν).
 ποιητής, -οῦ, ὁ, poet.
 ποικίλλειν, to variegate, decorate.
 ποικίλος, variegated.
 ποιμῆν, -ένος, ὁ, shepherd.
 ποῖος ; of what kind ?
 πολεμεῖν (= ἔ-ειν), to carry on (wage) war (dat.).
 πολεμικός, warlike.
 πολέμιος, hostile ; as subst., an enemy.
 πόλεμος, ὁ, war.
 πολιορκεῖν (= ἔ-ειν), to besiege.
 πόλις, -εως, ἡ, city.
 πολιτεία, ἡ, constitution ; a commonwealth.
 πολιτεύειν, to govern the state ; Mid., to live as a citizen, to govern the state.
 πολίτης, -οῦ, ὁ, citizen.
 πολλάκις, often.
 πολύς, much ; πολλοί, many.
 πολυσχιδής, -ές, much divided, branching.
 πολυτελής, -ές, costly (τέλος, end, price).
 πολυνφίλία, ἡ, multitude of friends (φίλος, friend).
 πολυχειρία, ἡ, multitude of hands, of workmen (χείρ, hand).
 πομπή (πέμπειν), procession.
- πονεῖν (= ἔ-ειν), to toil.
 πονηρός, wicked.
 πόνος, ὁ, toil.
 πορεύ-εσθαι, to set out (proficisci) ; to march (of an army).
 Ποσείδων, -ωνος, ὁ, Poseidōn, Neptune.
 πόσις, -εως, ἥ, drinking (πο, root used to supply the tenses of πίνειν).
 πόσος ; how great ?
 ποταμός, ὁ, river.
 ποτέ, at any time, ever : in questions (= tandem), in the world ; ever.
 πότερος, which of two.
 ποτόν, τό, drink (πο, root used to supply the tenses of πίνειν).
 πούς, ποδός, ὁ, foot.
 πράγμα, -ατος, τό, an action, affair (πράττειν, to do).
 πρᾶξις, -εως, ἥ, an action.
 πρᾶος, mild.
 πραότης (πραότητος), mildness : gentleness.
 πράττειν, to do, perform : εὖ πράττειν, to be doing well. (πράττεσθαι, to exact [money, &c., with two accusatives]).
 πρέπει, it is becoming (dat.). πρέπειν, to be becoming (decere).
 πρεσβεία, ἡ, embassy.
 πρέσβεις, οῖ, ambassadors.
 πρεσβευτής, -οῦ, ὁ, ambassador.
 πρέσβυς, -εια, -ο, old.
 πρεσβύτερος, elder, aged person.
 πρίασθαι, to buy.
 πρίν, before ; c. indic. or inf. : πρὶν ἄν, c. subj.
 πρίων, πρίον-ος, ὁ, saw (*i*).
 προ-άγειν, to move (or march) forward ; to advance.
 πρόβατον, τό, sheep (πρό, forward. βα, short root of βαίνειν, to go ; from the animal's going steadily forward to graze).

- { προ-δίδωμι, -διδόναι, to betray.
 { προ-δότης. -ou, δ, betrayer.
 προ-εἶπον (Aor.), I said before,
 ordered, proclaimed. vii.
 προ-έρχεσθαι, to go before. vii.
 { προζυμία, ἡ, willingness, eager-
 ness.
 { πρόζυμος 2, willing (ζῦμός,
 mind, *animus*).
 προζύμως, *adv.*, willingly.
 πρόνοια, ἡ, foresight (πρό. νοῦς.
 mind).
 προσ-βλέπειν, to look at.
 προσ-δοκᾶν (= á-ειν), to expect.
 πρόσ-ειμι, Inf. προσ-εῖναι, to be
 present. Pdm. 68.
 πρόσ-ειμι, Inf. προσ-ιέναι, to go
 to. Pdm. 68.
 προσ-έρχεσθαι, to come to. vii.
 προσ-έχειν τὸν νοῦν (*animum ap-*
 plicare ad —), to pay attention
 to; attend to.
 προσήκων, belonging to; becom-
 ing (πρός, to. ἥκειν, to have
 come).
 πρόσθεν, before (gen.).
 προσμίσγειν, to put in at, land at.
 προσ-τάττ-ειν (Fut. -ξω), to com-
 mand, enjoin.
 προσ-τίζημι, -τιζέναι, to add.
 προ-τίζημι. -τιζέναι, to put before,
 set out for show or sale.
 προφητεύειν, to prophesy (πρό.
 forth, before. φῆ, root of φημί).
 πρώτος, first.
 πτωχός, very poor.
 πύκτης, ον, δ, boxer, pugilist (πύξ,
 with the fist).
 πύλη, ἡ, gate.
 πυνθάνεσθαι, to ask, to inquire.
 Aor., to learn by inquiry; to be
 informed; to have heard, or to
 hear. iv.
 πῦρ, πυρός, τό, fire.
 πώ (enclitic), yet.
 πωλεῖν (= ε-ειν), to sell.
 πώποτε, ever.
 πῶς; how ?

P.

- { Πάδιος, easy.
 { ζαδιουργεῖν (= ε-ειν) [to take
 it easily. ράδιος, easy. ἔρ-
 γον, work], to be idle; to
 shirk work.
 ραδίως, *adv.*, easily.
 ραζύμεῖν (= ε-ειν), to be indo-
 lent, apathetic, lazy (ράων,
 more easy. ζῦμός, mind).
 ρεῖν (= ε-ειν), to flow.
 ρήγνυμι, -νύναι, to tear, break. ix.
 ρήτωρ, -ορος, δ, orator (ρέω, obsol.
 in Pres.).
 ρίζα (not ρίζα), ἡ, root.
 ρίπτειν, to throw.
 ρίψ, ρίπος, bundle of reeds, rush-
 es, &c.
 ροία, ἡ, pomegranate.
 (ρόιος =) ρόνης, δ, stream (ρεῖν, to
 flow).
 Ρωμαῖος, Roman.
 ρώννυμι, ρώννύναι, to strengthen.

Σ.

- { Σάλπιγξ, -ιγγος, ἡ, trumpet.
 { σαλπίζειν, to blow a trumpet.
 Σάμιος, δ, Samian.
 Σαρδανάπαλος, δ, Sardanapalus.
 Σάρδεις, -εων, αί, Sardis.
 σάρξ, σαρκός, ἡ, flesh.
 { σαφής, -ές, clear.
 { σαφῶς, clearly.
 σβέννυμι, σβεννύναι, to quench. x.
 σέβεσθαι, to honor.
 σελήνη, ἡ, the moon.
 { σημαίνειν, to give a sign.
 { σημεῖον, τό, sign.
 { σιγάν (= á-ειν), to be silent.
 Fut. σιγήσομαι.
 σιγή, ἡ, silence.
 { σιδηρεός, -οῦς, of iron, iron
 (adj.); iron-hearted.
 { σιδηρέυς, δ, smith, blacksmith.
 σίδηρος, δ, iron.

σῖτος, δ., corn.

σιωπᾶν (= á-ειν), to be silent, to hold one's tongue. Fut. **σιωπήσομαι**.

σκεδάννυμι, **σκεδαννύναι**, to scatter. x.

σκηνή, ḥ, tent.

σκῆπτρον, τό, sceptre.

σκληρός, dry.

σκοπεῖν, -εῖσθαι, to behold, consider.

σκύμνος, δ., young animal, cub, whelp. *oi σκύμνοι*, the young (ones).

σκώπτειν, to scoff, jeer (**τινά** or εἰς, πρός **τινα**).

{ **σοφία**, ḥ, wisdom.

{ **σοφιστής**, -οῦ, δ., sophist.

{ **σοφός**, wise.

Σοφοκλῆς, -έους, δ., Sophocles.

{ **Σπάρτη**, ḥ, Sparta.

{ **Σπαρτιάτης**, -ου, δ., Spartan.

σπείρειν, to sow [Pf. **ἔσπορα**: Aor. Pass. **ἔσπαρην**].

σπεύδειν, to hasten; to exert oneself.

σπονδαί (prop. *libations*. **σπένδειν**), a truce, a treaty.

σποράδην (**σπείρειν**), dispersedly; in a scattered way, not in collected masses.

{ **σπουδάζειν**, to hasten, to be zealous, in a hurry.

{ **σπουδαῖος**, earnest, serious: in character = sterling, good.

{ **σπουδαῖως**, adv., zealously.

{ **σπουδή**, ḥ, zeal, earnestness (**σπεύδειν**, to exert oneself).

στάδιον, τό (pl. also *oi στάδιοι*), stadium.

{ **στασιάζειν**, to revolt, to be divided by factions, at variance.

{ **στάσις**, -εως, ḥ, faction (**στα-** root of **ἴστημι**).

στέλλειν, to send.

στέργειν, with acc., to love; with dat. (and also acc.), to be contented with.

στερεῖν (= á-ειν) **τινά τι**, to deprive one of something (in Pass. also c. acc. *rei*).

στερεός, solid.

στέρεσθαι, to be without (**τινός**).

στέφανος, δ., crown, garland.

στολή, ḥ, robe, dress (**στέλλειν**, to equip).

στόμα, -ατος, τό, mouth.

στοχάζεσθαι (gen.), to aim at.

{ **στρατεύειν**, to serve; to bear arms; to make an expedition.

{ **στρατεύεσθαι**, to serve, to march (of soldiers).

στράτευμα, -ατος, τό, army.

στρατηγός, δ., a general (ἄρχειν).

στρατία, ḥ, army.

στρατιώτης, -ον, δ., soldier.

στρατοπέδευσθαι, to encamp.

στρατόπεδον, τό, encampment, encamped army.

στρατός, δ., army.

στρέφειν, to turn, twist [Aor. Pass. **ἔστραφην**, **ἔστρεψθην**].

συγ-γιγνώσκειν (VI), to think with, agree with; σ. **ἐμαντᾶ**, to be conscious; σ. **τινί**, to pardon.

συγ-κόπτειν, to knock to pieces, batter.

συγ-κῦκλον (= á-ειν), to confound.

{ **συκῆ**, ḥ, fig-tree.

{ **συκοφάντης**, ον, prop. common or vexatious informer. Sycophant; but not in our sense (said to be from **σύκον**, fig. φάίνειν, to denounce, to inform against: = one who accused a man of exporting figs against the Attic law).

συκοφαντία, sycophancy, vexatious information (see **συκοφάντης**).

συλλᾶν (= á-ειν) **τινά τι**, to rob, pillage, rob one of something.

συλ-λαμβάνειν, to take with, seize: —to help. iv.

συλ-λέγειν, to collect.

<p>{ συμβούλεύεσθαι τινι (Mid.), to consult with him.</p>	<p>{ σωφρονέin (= ἔ-ειν), to be of sound mind.</p>
<p>{ συμβούλευειν, to advise (dat.).</p>	<p>{ σωφροσύνη, ἡ, modesty ; temperance ; sobriety of mind ; self-restraint.</p>
<p>{ σύμβολος, ὁ, adviser.</p>	<p>{ σώφρων, wise, temperate. μὴ σώφρων, intemperate (σῶς, safe: φρήν, mind).</p>
<p>{ σύμμαχία, ἡ, alliance, aid.</p>	
<p>{ σύμμαχος, ὁ, ally (<i>σύν</i>, with. μάχη, battle).</p>	
<p>σύμπτας, all together, whole.</p>	
<p>συμπονεῖν (= ἔ-ειν), to work with.</p>	
<p>{ συμφέρει, it is expedient. τὸ συμφέρον = the expedient.</p>	
<p>{ συμφέρειν (lit. to bring with ; hence, to contribute =) to be profitable, useful, or expedient (c. dat.).</p>	
<p>συμφορά, ἡ, an event, calamity.</p>	
<p>σύνειμι, Inf. συντίεναι, to be with.</p>	
<p>Pdm. 68.</p>	
<p>σύνειμι, Inf. συντίεναι, to come or assemble with. Pdm. 68.</p>	
<p>σύνεξομοιοῦν (= ὄ-ειν), to make equal or like (όμοῖος, like).</p>	
<p>{ σύνεσις, -εως, ἡ, understanding, intelligence (<i>σύν</i>, with, together. ἔ, short root of <i>ἴεναι</i>, to send, to put. συντίεναι [to put together =] to understand).</p>	
<p>συνετός, sensible.</p>	
<p>συνεχῶς (<i>σύν</i>. ἔχω), continually.</p>	
<p>συνθῆκη, ἡ, treaty (<i>σύν</i>. τιθέναι, Aor. ἔ-θηκ-α, to place).</p>	
<p>συντίστημι, -ιστάναι, to put together.</p>	
<p>σύνοιδα, συν-ειδέναι, to know with ; σ. ἐμαντῷ, to be conscious. Pdm. 70.</p>	
<p>Σύρος, ὁ, a Syrian.</p>	
<p>σῦς, συός, ὁ, ἡ, boar, sow.</p>	
<p>σφαῖρα, ἡ, ball.</p>	
<p>{ σφόδρα, very, excessively.</p>	
<p>{ σφοδρός, violent.</p>	
<p>σχεδόν τι, almost.</p>	
<p>σώζειν, to save [Perf. Mid. or Pass. σέσωσμαι : Aor. Pass. ἐσώθη].</p>	
<p>Σωκράτης, -ους, ὁ, Socrates.</p>	
<p>σωτηρία, ἡ, safety, preservation.</p>	

T.

<p>Τάλαντον, τό, talent (a weight).</p>
<p>τάλας, -αινα, -αν, wretched.</p>
<p>Ταξιάρχος, ὁ, a Taxiarch.</p>
<p>{ ταπεινός, low, base.</p>
<p>{ ταπεινοῦν (= ὄ-ειν), to bring</p>
<p>low, to humble.</p>
<p>Τάρας, -αντος, ὁ, Tarentum.</p>
<p>ταράττειν, to throw into confusion.</p>
<p>τάσσειν or τάττειν, to arrange, appoint ; to order.</p>
<p>ταῦρος, ὁ, bull.</p>
<p>ταύτη (dat. fem. of οὐτος, used adverbially), here.</p>
<p>τάφος, burial ; tomb.</p>
<p>τάφρος, ἡ, trench.</p>
<p>{ τάχα, quickly, probably, perhaps.</p>
<p>{ ταχέως, quickly.</p>
<p>{ ταχύ, quickly, at once.</p>
<p>τάως, ταώ, ὁ, peacock.</p>
<p>τέ—και, both—and.</p>
<p>τείνειν, to stretch [Pf. τέτακα].</p>
<p>{ τειχίζειν (τεῖχος, wall), to surround with a wall, to fortify.</p>
<p>{ τεῖχος, -ους, τό, wall.</p>
<p>τέκνον, τό, child, young one (τεκ, root of τίκτειν [Aor. ἔ-τεκ-ον], parēre).</p>
<p>τελεῖν (= ἔ-ειν), to accomplish.</p>
<p>τελευταῖος, last.</p>
<p>τελευτᾶν (= ἀ-ειν), to end, to die.</p>
<p>τελευτή, ἡ, end, death.</p>
<p>τέλος, -ους, τό, end.</p>
<p>τέρας, -ατος, τό, wonder, portentous monster.</p>

τέρπειν, to delight.

τετράποδος, n. -*πονν*, gen. -*ποδος*, four-footed (*τέσσαρες*, *τέτταρες*, four. *πούς*, foot).

τέχνη, *ἡ*, art.

Τηλέμαχος, *ὁ*, Telemachus.

τηλικοῦτος, so large.

Γύγρης, *Τίγρητος*, *ὁ*, the Tigris.

τίθημι, *τιθέναι*, to place : *νόμους* *ζεῖναι* (of the legislator), *ζεῖσθαι* (of the people : seld. of the legislator), to enact, pass, make laws.

ἰκτεῖν, to beget, bear [Fut. *τέξομαι*: Aor. *ἐτέκον*: Perf. *τέτοκα*].

τιμᾶν (= *ά-ειν*), to honor.

τιμάσθαι (= *τιμά-εσθαι*) *πρὸ πολλῶν χρημάτων*, lit. to value above much money ; to give a great deal (if a thing were so).

τιμή, *ἡ*, honor.

τιμωρεῖν (= *έ-ειν*), to help.

τιμωρεῖσθαι (= *έ-εσθαι*), to punish, revenge oneself on.

τιμωρία, *ἡ*, punishment.

τίνειν, to expiate, pay.

τιτρώσκειν, to wound. vi.

{ *τοί*, assuredly, indeed.

{ *τοίνυν*, hence, therefore.

τοῖος, of such a nature.

τοιοῦτος, such.

τοῖχος, *ὁ* (= *paries*), wall of a house (or room, or court).

τολμᾶν (= *ά-ειν*), to dare.

τόπος, *ὁ*, place.

τοσοῦτος, so great.

τότε, then.

{ *τράγος*, *ὁ*, goat.

{ *τραγ-ῳδία*, *ἡ*, tragedy.

τραῦμα, *τραύματος*, *τό*, wound.

τράχηλος, *ὁ*, neck, throat.

τρέπειν, to turn ; Mid., to turn

myself ; (2) for myself, i. e. to

put to flight [Aor. *ἐτρεψα* :

Mid. -*άμην* : Pass. *ἐτρέψθην* :

ἐτραπον, -*όμην*, *ἐτράπην* : Perf.

Act. *τέτροφα* : Perf. Mid. or

Pass. *τέτραμμαι*].

τρέφειν, to nourish [Fut. *Ὥρέψω* : Aor. *Ὥρεψα* : Perf. *τέτροφα* : Perf. Mid. or Pass. *τέθραμμαι* : Aor. Pass. *ἐτράφην* (seldom *ἐτρέψθην*)].

{ *τρίβειν*, to rub, pound.

{ *τρίβων*, -*ωνος*, *ὁ*, a worn cloak.

τρῆρης, -*ήρους*, *ἡ*, trireme.

τρόπαιον, *τό*, trophy.

τρόπος, *ὁ*, way, manner, character.

{ *τροφή*, nourishment, food (*τρέφειν*).

{ *τροφός*, *ἡ*, nurse.

τρυγών, *τρυγόν-ος*, the turtle-dove.

Τρωΐκος, Trojan.

τυγχάνειν (*τεύχομαι*. *τετύχηκα*.

ἔτυχον), to hit (a mark), obtain,

attain to ; to chance c. partcp.

ἔτυχον παρών = I chanced to be present : but often not to be translated *τυγχάνω ὥν* (I chance to be), having little more force than *I am*.

τύμβος, *ὁ*, tomb.

τύπτειν, to strike.

τύραννος, *ὁ*, tyrant, despot.

{ *τυφλοῦν* (= *ό-ειν*), to make

blind, to blind.

{ *τυφλός*, blind.

τύχη, *ἡ*, fortune.

Y.

{ *Ὑβρίζειν*, to be haughty towards one, to maltreat, insult. *εἴς τινα, πρός τινα* : also *τινά τι*. *ὑβρις*, -*εως*, *ἡ*, insolence, assault. *ὑβρεως νόμος* = the law of assaults.

ὕδωρ, *τό*, G. *ὑδατος*, water.

ὕει, it rains.

{ *νιόντος*, grandson.

{ *νιός*, *ὁ*, son.

ὑπ-άρχειν, to be at hand, to be ; to belong to.

ὑπερ-βάλλειν, to throw beyond, exceed.

ὑπερ-ήφανος 2, haughty.

ὑπερ-ορᾶν (= ἀ-ειν), to look over, to despise.

ὑπηρέμιος. ὑπηρέμιον ὄόν, a wind-egg (*ὑπό* = sub. ἄνεμος, wind).

ὑπηρετεῖν (= ἐ-ειν), to aid, serve (dat.).

ὑπισχνεῖσθαι (= ἐ-εσθαι), to promise. ὑποσχήσομαι. ὑπέσχημαι.—Aor. ὑπεσχόμην.

ὕπνος, ὁ, sleep.

ὕπο-δέχ-εσθαι, to receive.

ὕπο-δῆμα, -ατος, τό, sandal, shoe (δεῖν, to bind).

ὕπο-μένειν, to await, endure (acc.).

ὕπο-φέρειν, to endure. VII.

ὕς, ὕσ (ὁ, ἡ), sus : ω ἄγρος, wild boar.

ὕστεραιος, following.

ὕψηλό-φρων, high-minded.

Φ.

Φάγειν, see ἔσθειν.

φαίνειν, to show.

φαίνεσθαι (*apparēre*), to be seen ; to be (c. partcp.) ; to appear.

φανερός, evident.

φάρμακον, τό, drug, poison, remedy.

φαῦλος, bad, evil, worthless.

φείδεσθαι, Dep. Mid., to spare (gen.).

φέρειν, to bear. VII.

Φερεκύδης, -ους, ὁ, Pherecydes.

φεύγειν, to flee ; also = to be an exile.

φημί, φάναι, to say. Pdm. 69.

φεύγη-εσθαι, to sound.

φεύρειν, to destroy.

φεύονται (= ἐ-ειν), to envy (dat.).

φεύόνος, ὁ, envy.

φιάλη, shallow cup; bowl (= *patera*).

φιλεῖν (= ἐ-ειν), to love.

φιλία, ἡ, friendship.

φιλο-κερδής, -έσ, fond of gain.

φίλος (adj.), friendly, dear.

φίλος, ὁ, friend.

φιλο-σοφεῖν (= ἐ-ειν), to philosophize.

φιλο-σοφία, ἡ, philosophy.

φιλό-τιμος (φίλος. τιμή,) ambitious.

φλέψ, φλεβός, ἡ, vein.

φονεῖν, to murder, slay.

φονές, -έως, ὁ, murderer.

φόνος, ὁ, murder.

φράζειν, to say, tell.

φοβεῖν (= ἐ-ειν), to frighten ; Mid. to fear.

φόβος, ὁ, fear.

φρήν, φρενός, ἡ (φρένες), mind.

φρονεῖν (= ἐ-ειν), to think ; to be sensible, prudent, wise.

φροντίζειν, to care for (gen.).

φροντίς, -ίδος, ἡ, concern.

φύειν, to bring forth, put forth.

φυλακή, ἡ, guard, watch.

φυλάττειν, to guard ; Mid. c. acc., to guard against something. ω ποιεῖν τι, to anxiously avoid doing it.

φυσικός (*physicus*), a natural philosopher.

φύσις, -εως, ἡ, nature.

φυτεύειν, to plant.

φωνή, ἡ, voice.

X.

Χαῖρε, hail.

χαίρειν, to rejoice.

χαλεπός, troublesome.

χαλεπῶς, adv., with difficulty.

χαλινός, ὁ, bridle.

χάλκεος, -οῦς, brazen.

χαλκός, ὁ, brass.

χαλκο-τύπος, brazier, copper-smith (*týpteiν*, to beat).

<i>χαρίεις</i> , graceful.	
<i>χαριέντως</i> , gracefully.	
<i>χαρίζεσθαι</i> , to gratify (dat.).	
<i>χάρις</i> , - <i>ῖτος</i> , ἡ, favor. <i>χάριν</i> ἀποδιδόναι, <i>gratiam reddere</i> ; to repay or return a favor.	
<i>χάριν</i> ἔχειν, <i>gratiam habere</i> .	
<i>χειμών</i> , - <i>ῶνος</i> , ὁ, winter ; stormy weather.	
<i>χεῖν</i> (= ἔ-ειν), to pour.	
<i>χείρ</i> , <i>χειρός</i> , ἡ (d. pl. <i>χεροῖ</i>), hand.	
<i>χειροῦσθαι</i> (= ὁ-εσθαι), to subdue.	
<i>χελιδών</i> , - <i>όνος</i> , ἡ, swallow.	
<i>χθές</i> , yesterday.	
<i>χθών</i> , <i>χθονός</i> , ἡ, the earth.	
<i>χίλιοι</i> , a thousand.	
<i>χιών</i> , <i>χιόνος</i> , ἡ, snow.	
<i>χόλος</i> , ὁ, anger.	
<i>χόρτος</i> , ὁ, fodder.	
<i>χρῆσθαι</i> (= ἀ-εσθαι), to use.	
<i>χρή</i> , oportet ; one (we) ought to ; it is necessary.	
<i>χρῆζειν</i> , to be in want (gen.).	
<i>χρῆμα</i> , <i>χρήματος</i> , τό, a thing, property. Pl. money.	
<i>χρηματίζεσθαι</i> , to enrich oneself by trade ; to trade for profit (<i>χρήματα</i>).	
<i>χρόνος</i> , ὁ, time.	
<i>χρυσός</i> , ὁ, gold.	
<i>χρύσεος</i> (<i>oὐσ</i>), - <i>έα</i> (ἡ), - <i>εον</i> (<i>oὐν</i>), golden, of gold.	
<i>χρῶμα</i> , <i>χρώματος</i> , τό, color (of the skin), plumage, &c.	

<i>χυμός</i> , juice, taste [<i>χεῖν</i> (= ἔ-ειν)].
<i>χώρα</i> , ἡ, country, region.
<i>χωρίς</i> (gen.), separately, apart from, without.

Ψ.*Ψέγειν*, to blame.

<i>ψεύδειν</i> , to deceive ; Mid. - <i>ε-</i> σθαι, to be disappointed of it.
<i>ψευδής</i> , - <i>ές</i> , false.
<i>ψεύστης</i> , - <i>ον</i> , ὁ, liar.
<i>ψῆφισμα</i> , - <i>ατος</i> , τό, decree.

ψυχή, ἡ, the soul ; the mind.**Ω.****Ωνεῖσθαι* (= ἔ-εσθαι), to buy.*ῳόν* (*ῳόν* = *ovum*), egg.*ῳς*, as, when, how, because : *ῳς* - *τάχιστα*, as soon as possible ; with indefinite numbers = about ;—as final particle = that ; in order that.*ῳρα* (*hora*), time.*ῳσπερ*, as, just as.*ῳστε*, so that.

<i>ῳφέλεια</i> . ἡ, advantage, profit, benefit.
<i>ῳφελεῖν</i> (= ἔ-ειν), to benefit (acc.).

ῳφέλιμος 2, useful.

INDEX II.

• ENGLISH AND GREEK.

A.

Abide by, *παραμένειν*, *έμμενειν* (dat.).
 able, to be, *δύνασθαι* (*δύναμαι*) :
 οἵος τέ εἰμι : *ἔχω*.
 abode, *οἰκησις*, *εως*, *ἡ*.
 about, *περί*, *ἀμφί*.
 absence of government, anarchy,
 ἀναρχία, *ἡ*.
 absent, *ἀπών*, partcp. of *ἀπεῖναι*.
 abundant, *ἄφθονος*, *ον*.
 abusive, *φιλολογόρος*.
 accept, *ἀποδέχεσθαι*.
 accompany, *ἐπεσθαι* (dat.).
 accomplish, *ἔξεργάζεσθαι* : *τελεῖν*
 (= *έ-ειν*).
 according to, in accordance with,
 κατά (acc.).
 account of, on, *διά* (acc.), *ἔνεκα*
 (gen.).
 account, on this, *διὰ τοῦτο*.
 accurate, *ἀκριβής*, *-έσ*.
 accuse (of), *κατηγορεῖν* (= *έ-ειν*)
 (gen. of *charge*).
 accustom, *ἐθίζειν*.
 Achilles, *Ἀχιλλεύς*, *-έως*, *δ*.
 acquainted with, to be, *οἶδα*, *εἰδέναι*. Pdm. 70. *ἐπίστασθαι*.
 acquit, *ἀπολύειν*.
 Acropolis, *Ἀκρόπολις*, *-έως*, *ἡ*.
 act, an, *πρᾶξις*, *-εως*, *ἡ*. *πρᾶγμα*,
 τό : = work, *ἔργον*, *τό*.
 action, see Act.
 act-unjustly, *ἀδικεῖν* (= *έ-ειν*).
 accuse (any body), *ἐγκαλεῖν τινι* :
 αἴτιασθαι (= *ά-εσθαι*), = to
 lay the blame on, c. acc.

adhere to (*a confession*, &c.), *ἔμμενειν* (dat.).
 admire, *θαυμάζειν*.
 admirer, *ἐπαινέτης*, *ον* (= laudator : *ἐπαινεῖν*).
 adorn, *κοσμεῖν* (= *έ-ειν*).
 advantage, *ἀφέλεια*, *ἡ*.
 advantage, an, *ἀγαθόν*, *τό*.
 advantageous, *χρήσιμος* 2 or 3,
 ἀφέλιμος 2.
 advise, *βούλεύειν* : *συμβουλεύειν τινι*.
 Æschines, *Αἰσχίνης*, *-ου*, *δ*.
 Ætolia, *Αἰτωλία*, *ἡ*.
 affair, *πρᾶγμα*, *τό*.
 affirm, *φημί*, *φάναι*. Pdm. 69.
 afford, *παρέχειν*, *παρέχεσθαι*. VII.
 afraid, to be, *φοβεῖσθαι* (= *έ-εσθαι*).
 after, *μετά* (acc.).
 again, *αὖθις*, *πάλιν*.
 age, *ἡλικία*, *ἡ*.
 age, old, *γῆρας*, *-ως*, *τό*.
 aged person, *πρεσβύτερος* (= senior).
 agreeable, *ἥδυς*, *-εῖα*, *ὑ*.
 aid, *βοηθεῖν* (= *έ-ειν*), dat., *ὑπηρετεῖν* (dat.).
 alas ! *οἴμοι*, *φεῦ*.
 Alcibiades, *Ἀλκιβιάδης*, *-ου*, *δ*.
 alike, *όμοίως*.
 all, *πᾶς*, *ἅπας*.
 alliance, *συμμαχία*, *ἡ*.
 allot, *νέμειν*.
 allow, *έχω* (= *ά-ειν*). I am allowed to do any thing, *ἔξεστι* (= *līcet*) *μοι ποιεῖν τι*. I was allowed to —, *ἔξῆν μοι —*.
 allowable, to be, *ἔξεστι* (dat.).

- almost, *σχεδόν* (*τι*).
 alone, *μόνος* : adv. *μόνον*.
 already, *ηδη*.
 also, *καὶ*.
 altar, *βωμός*, δ.
 although, *καν* or *καὶ έάν* (subj.).
 always, *ἀεί*.
 am (to be), *έιναι* (*εἰμι*), *ὑπάρχειν*,
έχειν (with adverbs).
 ambassador, *πρεσβευτής*, -οῦ, δ.
 ambassadors, *πρέσβεις*, οἱ.
 amid, *ἐν* (dat.).
 among, *ἐν*, *παρά*.
 ancient, *παλαιός*.
 and, *καὶ*. *τέ* (enclit.).
 Androgeus, *Ανδρόγεως*, δ.
 anger, *ὀργή*, ἡ.
 angry, to be, *όργίζεσθαι*, or *χαλε-*
παίνειν (c. dat.), *ἐν ὀργῇ* *έχειν*
 or *ποιεῖσθαι* (acc.). *ἄλθεσθαι*
 (dat.).
 animal, *ζῶον*, τό.
 announce, *ἀγγέλειν*.
 anoint, *ἀλείφειν*, *χρίειν*.
 another, *ἄλλος*.
 any one, *τις* (enclit.).
 any thing, *τι* (enclit.).
 any where, *πού* (enclit.) : in a
 sentence with a negative, *οὐ-*
δαμοῦ.
 appear, *φαίνεσθαι*.
 appetite, *ὄρεξις*, -εως, ἡ.
 appoint, *τάσσειν* : fut. *ξώ* =
determine, &c. ; *ἀπο-δείκνυμι*,
ἀποδεικνύναι = *declare* a man,
 e. g. *general*, &c.
 archer, *τοξότης*, -ου, δ.
 argument, *λόγος*, δ.
 Aristodemus, *Αριστόδημος*.
 Aristotle, *Αριστοτέλης*, -ους, δ.
 arms (weapons), *ὅπλα*, τά.
 army, *στρατιά*, ἡ. *στρατός*, δ.
 arrow (missile), *βέλος*, τό.
 art, *τέχνη*, ἡ.
 artfully, more, *τεχνικώτερον*.
 Artemis, *Ἄρτεμις*, *ἴδος*, ἡ.
 articulation of a joint, *διάρθρωσις*, ἡ.
 as, *ὡς*, *ώσπερ*.
- as long as, *ἕως*.
 as much, *τόσοῦτος*.
 as soon as, *ώς τάχιστα*.
 as well — as, *καὶ* — *καὶ*.
 ashamed to be, *αἰδεῖσθαι* (= *έ-ε-*
σθαι), *αἰσχύνεσθαι*.
 Asia, *Ἀσία*, ἡ.
 ask, *ἐρωτᾶν* (= *ά-ειν*), [a ques-
 tion, *ἐρεσθαι*], *αἰτεῖν* (= *έ-ειν*),
 ask-for. I asked, *ηρόμην*.
 asleep, to be, *καθεύδειν*.
 ass, *ὄνος*.
 assault, *ὑβρίς*, -εως (prop. *inso-*
lence).
 assert, *φημί*, *φάναι*. Pdm. 69.
 assist, *παραστῆναι* (dat.).
 assistant, *ὑπηρέτης*, *ον* (= minis-
 ter).
 Assyrian, *Ἀσσύριος*, δ.
 Athēne (= *Minerva*), *Ἀθηνᾶ*, ἡ.
 Athenian, *Ἀθηναῖος*, δ.
 Athens, *Ἀθῆναι*, *ai*.
 attack, to, *ἐπιτίθεσθαι* (dat.).
 attain-to, *τυχεῖν* (gen.), 2nd Aor.
 of *τυχάνειν*.
 attempt, to, *πειρᾶσθαι* (= *ά-*
εσθαι) : *ἐπιχειρεῖν* (= *έ-ειν*),
 to take in hand (dat. *ἐπί-*
χείρ).
 attend (= follow upon), *ἐπ-εσθαι*
 (dat.).
 attend to, *φροντίζειν*, *τὸν νοῦν*
προσέχειν.
 attendant, *ὑπηρέτης*, *ον* (= minis-
 ter).
 attention. To pay to to, *τὸν νοῦν*
προσέχειν (*animum applicare*),
 dat. of thing.
 Attica, *Ἀττίκη*, ἡ.
 attire, *στολή*.
 avail, *ἰσχύειν*.
 avoid, *φεύγειν*.
 awake, to be, *ἐγρηγορέναι*, Perf.
 2. of *ἐγείρειν*.
 awaken, *ἐγείρειν*. *ἀνίστημι*, -ιστά-
vai.
 away, to lead, *ἀπάγειν*.
 axe, *πέλεκυς*, -εως, δ.

B.

Back, ὀπίσω.

bad, κακός, πονηρός, φαῦλος.

bad, the (abstract), κακόν, τό.

badness, φαυλότης, -ότητος, ἡ.

ball, σφαῖρα, ἡ.

bar, v., ἐμφράττειν, -ξω.

bar, s., κλεῖδρον.

barbarian, a, βάρβαρος, ὁ.

base, ταπεινός, ἡ, ὅν.

battle, μάχη, ἡ.

be, to, εἰναι (εἰμι).

be seen, φαίν-εσθαι.

be with, συνεῖναι (σύνειμι), dat.

bear (carry), φέρειν. VII. To

bear false witness, μαρτυρεῖν
τὰ ψευδῆ (= testify the things
that are false).

beast (wild), θηρίον, τό.

beautiful, καλός.

beautiful, the, καλόν, τό.

beautifully, καλῶς.

because, ὅτι.

because of, διά (acc.).

become, γίγνεσθαι (γενήσομαι, γε-
γένημαι and γέγονα.—έγενόμην).

becomes, it, προσήκει, πρέπει.

becoming, προσήκων.

becoming, it is, προσήκει.

before, πρό (gen.).

begin, ἀρχεσθαι.

beginning, ἀρχή, ἡ.

beguile, ψεύδειν.

behalf of, in, ὑπέρ (gen.).

behave insolently, ὑβρίζ-ειν.

behold, θεάσθαι (= á-εσθαι).

believe = trust, πείθεσθαι : =
think, ἡγεῖσθαι (= é-εσθαι),
νομίζειν.

believed, to be, πιστεύεσθαι.

belly, γαστήρ, γαστρός, ἡ.

beloved, to be, see To love.

benefactor, εὐεργέτης, -ου, ὁ.

benefit, to, ὠφελεῖν (acc.).

benefit, εὐεργέτημα, τό. εὐεργεσία,
ἡ. To confer a —, εὐεργετεῖν
(= é-ειν), acc.

besides, εἴτι.

besiege, πολιορκεῖν (= é-ειν).

best, ἄριστος.

betray, προδιδόναι (προδίδωμι).

better. See ἀγαθός in Note 9.—

Adv. βέλτιον.

between, μεταξύ (gen.).

beware of, φυλάττεσθαι (acc.):

εὐλαβεῖσθαι (= é-εσθαι) τι.

beyond, prep., ὑπέρ.

bid, κελεύειν (c. acc. and inf.).

bind, δεῖν (= é-ειν).

bird, ὄρνις, -ῖος, ὁ, ἡ.

bite, δάκνειν (List III.).

bitter, πικρός.

black, μέλας : as subst., τὸ μέλαν.

blame, to, αἰτιᾶσθαι (= á-εσθαι,
acc.).

blessing, a, ἀγαθόν, τό.

blood, αἷμα, τό.

blow, πληγή, ἡ.

Boeotia, Βοιωτία, ἡ.

boldly, ζαρρών. See Vocab. 23.

bonassus, βόναστος.

bookseller, βιβλιοπώλης.

born, to be, φύναι (πέφυκα = I
am by nature, &c.).

both, ᾎμφω.

both—and, καὶ—καὶ, τέ—καὶ.

bow, τόξον, τό.

bowl, φάλη.

boy, παις, ὁ. παιδίον, τό.

branching (of horns), πολυσχιδής.

brass, χαλκός, ὁ.

brass (as adj.) : brazen, χάλκεος,
-οῦς.

brave, ἀνδρεῖος, γενναῖος.

brave-dangers, κινδυνεύειν.

bravely, ἀνδρείως, γενναίως.

bravery, ἀνδρία, ἡ. ἀρετή, ἡ.

bread, ἄρτος, ὁ.

breadth, πλάτος, τό.

break (a peace, &c.), λύειν : (a
limb), κατάγνυμι, -αγνύναι. List
IX.

brighten, λαμπρύνειν.

brilliant, λαμπρός.

bring, ἄγειν.

bring up (= educate), *παιδεύειν*.
 brother, *ἀδελφός*, ὁ.
 build, *ἰδρύειν*, *κτίζειν*, *οἰκοδομεῖν*.
 bull, *ταῦρος*, ὁ.
 burn, *καίειν* (*καύσω*, &c.). Att.
 Impf. *ἔκαον*. Aor. *ἔκη*.
 burn down, *κατακαίειν* (see the preceding word).
 bury, *θάπτειν*.
 business, *ἔργον*, τό. *πρᾶγμα*, τό.
 but, δέ, ἀλλά.
 but also, ἀλλὰ καί.
 butt, to, *κυρίτειν*.
 buying a horse, *ἱππωνεία*, ἡ.
 by, ὑπό, *παρά*, *πρός* (gen.): in
swear, νῆ (yes, by), (οὐ)
μά (no, by), acc.

C.

Call, to, *καλεῖν* (= ε-ειν), *ἀπαγορεύειν*, *λέγειν*. = name, *ὄνομάζειν*.
 camel, *κάμηλος*, ὁ, ἡ.
 camp, *στρατόπεδον*.
 can (be able), *δύνασθαι*.
 care, to, care for, take care for,
ἐπιμέλεισθαι, *φροντίζειν* (gen.).
 carry, *φέρειν*. VII.
 carry on war, *πολεμεῖν* (= ε-ειν),
 dat.
 carry out (to sea), *ἀποφέρειν* (ἐστὸ πέλαγος): [to be carried out
 to sea, cf. *Sea*]. On *φέρειν*,
 see List VII.
 cart, *ἅμαξα*.
 Carthage, *Καρχηδών*, -όνος, ἡ.
 cast, to, *ῥίπτειν*.
 cast away, *ἀποβάλλειν*.
 castle, *ἄκρα*, ἡ.
 catch, *θηρεύειν*, *ἄγρεύειν*.
 cavalry, *οἱ ἵππεῖς* (pl. of *ἵππεύς*)
 = *equites*. *ἵππος*, ἡ (collectively).
 cease, *παύεσθαι*, *διαλείπειν*. See
 Vocab. 23.
 censure any thing, *μέμφεσθαι τι*.
 Ceres, *Δημήτηρ*, ἡ.

chance, *τύχη*, ἡ.
 change, *μετα-στρέφειν* (= turn
 backwards): *μετα-βάλλειν*.
 character, *ἦθος*, -ους, τό.
 charge, *ἐμβάλλειν εἰς* (lit. to cast
 into).
 chariot, *ἅρμα*, τό.
 chastise, *κολάζειν* (Fut. -*σοματο-*
 or -σω).
 cheat, *ψεύδειν*.
 chest, *λάρναξ*, -οκος, ἡ.
 child, *παῖς*, ὁ, ἡ. *τέκνον*, τό.
 choice, *αἱρεσίς*, -εως, ἡ.
 choose, *αἱρεῖσθαι* (= ε-εσθαι):
 = will, *θελεύεσθαι*, εθέλειν.
 chorus, *χόρος*, ὁ.
 circle, *κύκλος*, ὁ.
 citizen, *πολίτης*, ὁ.
 city, *πόλις*, ἡ. ἄστυ, τό.
 cleave, to, *ἔχεσθαι* (gen.).
 clerk, *γραμματεύς*, -εως, ὁ.
 clever, *ἀγχίοντς*. See 136.
 cleverness, *σοφία*.
 cloud, *νεφέλη*.
 collect (in a heap), *ἀθροίζειν* (e. g.
 manure).
 colonize, *οἰκίζειν*.
 color, *χρῶμα*, -οτος, τό.
 combat, *μάχη*, ἡ.
 come, *ἔρχεσθαι*. VII. I am come,
 = am present, ἦκω.
 command (military), *στρατηγία*.
 command, to, *κελεύειν*, *ἐπιτάπτειν*,
προστάπτειν: (of generals),
παραγγέλλειν.
 commander, *στρατηγός*.
 commend, *ἐπαινεῖν* (= ε-ειν).
 commit injustice, *ἀδικεῖν* (= ε-ειν).
 common, *κοινός*.
 companion, *έταῖρος*, ὁ.
 compel, *ἀναγκάζειν*.
 complete, *διατελεῖν*.
 compulsion, *ἀνάγκη*, ἡ.
 conceal, *ἀποκρύπτειν*, *κατακρύπτειν*,
 concerns, it, *μέλει* (c. dat. pers.,
 gen. *rei*: sts nom. *rei*).

condemn, *κρίνειν*: ω to death,
Σανάτον.
 conduct, *ἄγειν*.
 confer benefits, *εὖ ποιεῖν* ($= \epsilon\text{-}\epsilon\nu$) *τινα*.
τινα, *εὐεργετεῖν* ($= \epsilon\text{-}\epsilon\nu$) *τινα*.
 confession, *όμολογία*, $\dot{\eta}$.
 conquer, *νικᾶν* ($= \alpha\text{-}\epsilon\nu$), *κρατεῖν*
 $(= \epsilon\text{-}\epsilon\nu)$, gen.
 consider, *σκοπεῖν* ($= \epsilon\text{-}\epsilon\nu$), ($=$
reckon), *νομίζειν*.
 consult with, *συμβουλεύεσθαι τινι*.
 consume, *ἀναλίσκειν*. v.
 contemplate, *θεωρεῖν* ($= \epsilon\text{-}\epsilon\nu$),
σκοπεῖν ($= \epsilon\text{-}\epsilon\nu$).
 contest, *μάχη*, $\dot{\eta}$.
 continually, *συνεχῶς*.
 continue, *διατελεῖν* ($= \epsilon\text{-}\epsilon\nu$), *διά-*
γειν.
 contradict, *ἀντιλέγειν* (*τινὶ*).
 converse with, *διαλέγεσθαι τινι*.
 convert - into - blood, *ἐξ-αιματοῦν*
 $(= \delta\text{-}\epsilon\nu)$.
 copper, *χαλκός*, δ .
 copy, *ἀπεικάζειν*.
 Corycraeans, *Κερκυραῖοι*.
 corpse, *νεκρός*, δ .
 correct, *ἐπανορθοῦν* ($= \delta\text{-}\epsilon\nu$), lit.
 $to make straight again$.
 count, *ἀριθμεῖν* ($= \epsilon\text{-}\epsilon\nu$).
 country, *χώρα*, *γῆ*, $\dot{\eta}$: one's coun-
 try , *πατρίς*, *-ίδος*, $\dot{\eta}$.
 courage, *ἀρετή*, $\dot{\eta}$. *ἀνδρία*, $\dot{\eta}$. *Συ-*
μός, δ .
 courageously, *ἀνδρείως*.
 court, *θεραπεύειν* ($=$ pay court
 to), acc.
 cover, *καλύπτειν*: (of snow, &c.),
ἀφανίζειν (i. e. cause to dis-
 appear).
 cow, *βοῦς*, $\dot{\eta}$.
 cowardice, *ἀνανδρία*, $\dot{\eta}$.
 credit to, *πείθεσθαι* (dat.).
 Cretan, *Κρής*, *-ητός*.
 Crete, *Κρήτη*, $\dot{\eta}$.
 crown, a, *στέφανος*, δ .
 cuckoo, *κόκκυξ*, *-ῦγος*, δ .
 cultivate ($=$ practise a habit),
ἀσκεῖν ($= \epsilon\text{-}\epsilon\nu$) [*exerceo*].

cup, *κύπελλον*, *τό*.
 custom, *ἔθος*: it is an established
 custom, *νόμος ἐστί*.
 cutlass, *μάχαιρα*, $\dot{\eta}$.
 cut-off, *ἀποκόπτ-ειν*: *ἐκ-κόπτειν*
 $(=$ cut-out, e. g. a vice, bad
 custom, &c.).
 Cyrus, *Κῦρος*, δ .

D.

Danger, *κίνδυνος*, δ : to incur —,
κινδυνεύειν.
 dare, *τολμᾶν* ($= \alpha\text{-}\epsilon\nu$).
 Darius, *Δαρεῖος*, δ .
 daughter, *Συγάτηρ*, *Συγατρός*, $\dot{\eta}$.
 dawn, *ἔως*, $\dot{\eta}$ (acc. *ἔω*).
 day, *ἡμέρα*, $\dot{\eta}$.
 daybreak, at, *ἄμα* *ἔω*, *ἄμα* *ἡμέρᾳ*.
 dead, the, *οἱ νεκροί*: to be dead,
τεθνήκαιναι.
 dear, *φίλος*.
 death, *Σάνατος*, δ .
 deathless, *ἀγήρως*.
 deceive, *ψεύδ-ειν*, *ἐξαπατᾶν* ($=$
 $\alpha\text{-}\epsilon\nu$).
 declare, *ἀποφαίνεσθαι* (e. g. one's
 opinion, *γνώμην*).
 decree, a, *ψήφισμα*, *τό*.
 deed, *ἔργον*, *τό*.
 deem, *νομίζειν*: to be deemed
 worthy, *ἀξιοῦνται* ($= \delta\text{-}\epsilonσθαι$).
 deep, *βαθύς*.
 defend, *φυλάττειν*.
 define, *ὅρίζειν* (*ὅρος*, boundary,
 limit); hence the horizon =
boundary line of earth and air.
 deliberate, *βουλεύεσθαι*: ω with
 another, *συμβουλεύεσθαι* (dat.).
 delight in, *χαίρειν* (dat.), *ἡδεσθαι*,
τέρπεσθαι. *ἀγάλλεσθαι*.
 delightful, *ἡδύς* (sweet).
 deliverance ($=$ safety), *σωτηρία*,
 $\dot{\eta}$.
 Delphi, *Δελφοί*, *-ῶν*.
 demagogue, *δημαγωγός*, *-οῦ*.
 demand, to, ($=$ ask), *αἰτεῖν* ($=$
 $\epsilon\text{-}\epsilon\nu$).

- Demeter (Ceres), Δημήτηρ, -*τρος*, *ἡ*.
 Demosthenes, Δημοσθένης, -*ους*, δ. deny, ἀρνεῖσθαι (= é-εσθαι). depart, ἀπιέναι (ἀπειμι), ἀπαλλάτ-*τεσθαι*, ἀπέρχεσθαι. VII. deplore, κλαίειν, κλαύσομαι. Pf. Pass. κέκλαυμαι : seld. -*σμαί*. deprive, στέρειν (= é-ειν), ἀφαι-*ρέσθαι* (= é-εσθαι). deserve, ἄξιον εἶναι. deserving, ἄξιος. desire, a, ἐπιθυμία, ἡ. desire, to, ἐπιθυμεῖν (= é-ειν), gen. desirous, to be (= wish), ἐθέλειν. despise, καταφρονεῖν (= é-ειν), gen. destitute, ἐρῆμος, -η, -ον. destroy, φθείρειν, διαφθείρειν, κα-*ταλύειν*, ἀπολλύναι. IX. destroy (a form of government), λύ-ειν (= dissolvere). determined, it is, δοκεῖ (c. dat. pers.). device, ἐπίνοια, ἡ. devise, μηχανᾶσθαι (= á-εσθαι) = machinari. die, s., κύθος, δ. die, to, θνήσκειν, ἀποθνήσκειν, v. τελευτᾶν (á-ειν). differ (from), διαφέρειν (gen.). dig down, κατασκάπτειν. diligently, σπουδάιως. din, κτύπος, δ. dine, δειπνεῖν (= é-ειν). dinner, δειπνον, τό (= cæna). Diodorus, Διόδωρος, δ. Diogenes, Διογένης, -ους, δ. dip, βάπτ-ειν. disaffected, δύστυνος, -ους. disagree, διαφωνεῖν. disappear, ἀφανίζεσθαι, c. Aor. Pass. disappoint, ψεύδειν (τινά τινος). To be disappointed of —, ψεύ-*δεσθαι* (c. gen.). disciple, μαθητής, -οῦ.
- discreet, φρόνιμος. discus, δίσκος, δ. disease, νόσος, ἡ. disembark, ἀποβαίνειν. III. disgraceful, αἰσχρός. disgracefully, αἰσχρῶς. disobey, ἀπειθεῖν (= é-ειν), dat. dispirited, to be, διψυμεῖν (= é-ειν). display (= show off), ἐπιδεικνύ-*σθαι*. disposed, kindly, εὔνοις 2. dissatisfied, μεμψήμοιρος. dissolve, λύειν. distinguish oneself ; be distin-*guished* for, διαφέρειν. disturb, κινεῖν (= é-ειν), movere. παράττειν, συγκεῖν (= é-ειν). divine, θεῖος. do, πράττειν, ποιεῖν (= é-ειν), δρᾶν (= á-ειν). do good to, εὖ ποιεῖν (= é-ειν), acc. ; εὐεργετεῖν (= ε-ειν), acc. dog, κύων, κυνός, δ, ἡ. door, θύρα, ἡ. draw, ἀπεικάζειν (= take a like-*ness* of). drain away, ἀποσπᾶν. draw up (of an army), τάττειν. dream, ἐνυπνιάζειν. drink, to, πίνειν. VII. drug, φάρμακον, τό. dwell, οἰκεῖν (= é-ειν).

E.

- Each other, ἀλλήλων, -οις, -ους. eagerness, σπουδή (σπεύδειν). eagle, ἀετός, δ. ear, οὖς, ὠτός, τό. Note 9. earnest, σπουδαῖος, a, ον. earth, the, γῆ, ἡ. easily, ᾧδίως. eat, ἔσθίειν. VII. educate, παιδεύειν. educated, πεπαιδευμένος. education, παιδεία, ἡ. egg, ὠόν (ώστρον = ovum).

- Egypt, Αἴγυπτος, ἥ. ever (= always), *ἀεί* : not ever,
 Egyptian, Αἰγύπτιος, ὁ. *οὐποτε*, *μήποτε*, or *οὐ—ποτέ*,
 either—or, ἢ—ἢ. *μὴ—ποτε* (*ποτέ*, enclit.).
 elbow, ἄγκών, ὁ. every, *πᾶς* : = *quisque*, *ἕκαστος*.
 elephant, ἐλέφας, -αντος, ὁ. every thing, *πᾶν*.
 employ, χρῆσθαι (= á-εσθαι), dat. every where, *πανταχοῦ*.
 empowered, I am, κύριός είμι (*ποιεῖν τι*). evident, *δῆλος*.
 emulate, ζηλοῦν (= ó-ειν). evidently. To be translated by
 emulation, ζῆλος. *δῆλός ἔστι* (*ἥν*, &c.) with
 enact laws, τιθέναι (Aor. θεῖναι) partcp. He evidently loves —,
νόμους. *δῆλός ἔστι φιλῶν* ...
 encampment, στρατόπεδον, τό. evil, *κακός*. To speak evil of,
 end, τέλος, -ους, τό. *κακῶς λέγειν* (acc. *personæ*).
 endeavor, to, πειράσθαι (= á-εσθαι), Dep. Pass. evil, an, *κακόν*, τό. *κακία*, ἥ.
 endure, ὑπομένειν. evil-doer, *κακούργος*, ὁ.
 enemy, πολέμιος, ὁ (*hostis*). examine, *ἐξετάζειν*.
Σρός, ὁ. examine-by-torture, *βασανίζειν*.
 enjoin upon, ἐντέλλειν. example (= instance), *παράδειγμα*, τό.
 enslave, δουλοῦν (= ó-ειν), καταδούλον (= ó-ειν). Mid. 'for oneself or to oneself.' excellence, *ἀρετή*, ἥ (*virtus*).
 enter, εἰσιέναι (*εἰμι*, *ib*). excellent, *ἀγαθός*, *κάλλιστος*.
 entrance (of a port), εἰσπλος or εἰσπλον, ὁ. excellently, *ἀριστα* (neut. adj. used adverbially).
 entreat, ικετεύειν. exclude, *εἴργειν*.
 entrust to, ἐπιτρέπειν. exercise, to, *ἀσκεῖν* (= é-ειν) : =
 envious, φθονερός. make trial of, *πειράσθαι* (= á-εσθαι).
 envy, φθόνος, ὁ. expect (= hope), *ἐλπίζειν* : =
 envy, to, φθονεῖν (= é-ειν), dat. claim, *ἀξιοῦν* (= ó-ειν) : =
 Eretria, Ἐρέτρια, ἥ. look for, *ὑποπτεύειν*, *προσδοκᾶν*
 err, ἀμαρτάνειν. III. (= á-ειν).
 especially, μάλιστα. expedition, to make an, *στρατεύειν*.
 esteem = value much, ποιεῖσθαι (= é-εσθαι) *περὶ πολλοῦ* : =
 consider, think, *νομίζειν*. expensive, *πολυτελής*.
 ether, αἰθήρ, αἰθέρος, ὁ. experience, *ἐμπειρία*, ἥ.
 Euclides, Εὐκλῆς (-ους). expunge, to, *ἔξαλείφειν* (blot-out).
 Europe, Εὐρώπη, ἥ. extend, *ἐξάγειν*.
 even, of an even number, ἄρτιος, á, ov. external, ὁ (ἥ, τό) *ἔξω* (adv.).
 even, after or before *not*, οὐδέ (= ne — quidem), the *not* to be untranslatable. extreme, *ἔσχατος*, η, ov.
 even if, even though (*καὶ εάν* = *κἄν* (subj.)). eye, *οφθαλμός*, ὁ. *οὖμα*, τό.

F.

- Face, *πρόσωπον*. Face, *πρόσωπον*.
 fair (= beautiful), *καλός*. fair (= beautiful), *καλός*.
 faithful, *πιστός*. faithful, *πιστός*.
 faithlessness, *ἀπιστία*. faithlessness, *ἀπιστία*.
 false, *ψευδής*. false, *ψευδής*.

falsely, to swear, *ἐπιορκεῖν* (= *έ-ειν*).
 fate, *μοῖρα*, *ἡ*.
 father, *πατήρ*, *πατρός*, *δ*.
 fear, *φόβος*, *δ*.
 fear, to, *φοβεῖσθαι* (= *έ-εσθαι*).
δεδοικέναι (*δέδοικα*) or *δεδιέναι*.
 Pdm. 66.
 fearful, *δεινός* : to be —, *φοβεῖσθαι* (= *έ-εσθαι*).
 feel pain, *ἀλγεῖν*.
 female, *Ωῆλυς*, *-εῖα*, *v*.
 few, *δλίγοι*, *-αι*, *-α*.
 fight, to, *μάχεσθαι*. I.
 fig-tree, *συκῆ*, *ἡ*.
 find, *εὑρίσκειν*. v.
 fine (= beautiful), *καλός*.
 fire, *πῦρ*, *πυρός*, *τό*.
 first, *πρῶτος* : adv. *πρῶτον*. *πρῶτα*, *τά*.
 fit, *ἰκανός*.
 fix (= to make firm), *πηγνύναι* (List IX).
 flatter, *κολακεύειν* (acc.).
 flatterer, *κόλαξ*, *κόλακος*, *δ*.
 flee, *φεύγειν*.
 flee away from, *ἀποφεύγειν* (acc.).
 fling, *ρίπτειν*. *ω* into, *ἐμ-βάλλειν*.
 flute, *αὐλός*.
 fly (= flee), *φεύγειν*.
 fodder, *χόρτος*, *δ*.
 follow, *ἔπεσθαι* (dat.).
 fond of gain, *φιλοκερδής*, *έσ*.
 food, *τροφή*, *ἡ*.
 foot, *ποὺς* (or better *πούς*), *ποδός*, *δ*.
 foot-soldier, *πεζός*, *δ*.
 force, military, *δύναμις*, *-εως*, *ἡ*.
 force (violence), *βία*, *ἡ*.
 foreign, *ἀλλότριος*.
 form (= species), *εἶδος*, *τό*.
 fortune, *τύχη*, *ἡ*.
 fortune, good, *εὐτυχία*, *ἡ*.
 fortunate, *εὐδαιμων*, *-ονος*. *εὐτυχής*, *-έσ*.

fortunate, to be, *εὐτύχεῖν* (= *έ-ειν*), *εὐδαιμονεῖν* (= *έ-ειν*).
 found, to, *κτίζειν*, *ἰδρύειν*.
 foundation, *Ωεμέλιον*, *τό*.
 fountain, *πηγή*, *ἡ*. *κρήνη*, *ἡ*.
 fox, *ἀλώπηξ*, *-εκος*, *ἡ*.
 free, *ἐλεύθερος*.
 free, to, *λύειν*, *ἐλευθεροῦν* (= *ό-ειν*).
 freedom, *ἐλευθερία*, *ἡ*.
 friend, *φίλος*, *δ*.
 friendship, *φιλία*, *ἡ*.
 from, *ἀπό*, *ἐκ*, *παρά* (gen.).
 fruit, *καρπός*, *δ*.
 full, *μεστός*, *πλήρης*, *-ες* (gen.), *ἐμπλεως*.
 future, *τὸ μέλλον*.

G.

Gain, *κέρδος*, *-ους*, *τό*. *ῳφέλεια*.
 gain, to, *κερδάίνειν*.
 game, *τὰ Ωηρία* (= small wild animals).
 garden, *κῆπος*, *δ*.
 garland, *στέφανος*, *δ*.
 garment, *ἐσθής*, *ἐσθῆτ-ος*, *ἡ*.
 gate, *πύλη*, *ἡ*.
 Geloni (the), *Γελωνοί*.
 general, a, *στρατηγός*, *δ*.
 geometer, *γεωμέτρης*, *ον*, *δ*.
 geometry, *γεωμετρία*.
 giant, *γίγας*, *γίγαντ-ος*.
 gift, *δῶρον*, *τό* : = act of giving, *δόσις*, *εως*, *ἡ*.
 give, *διδόναι* (*δίδωμι*).
 give back, *ἀποδιδόναι*.
 give one a share of any thing, *μεταδιδόναι* (*μεταδίδωμι*). *τινί τινος*.
 give over, *λήγειν* (c. partic.).
 gladly, *ἀσμενος* (adj.).
 glory, *δόξα*, *ἡ*.
 go, *ἔρχομαι** *βαίνειν* (III.), *πορεύεσθαι*.

* *ἔλμι* (= I will go) is more common than the fut. of *ἔρχομαι*; the moods of *ἔλμι*, than the moods of the pres. of *ἔρχομαι*; and imperf. *ἥειν* than *ἥρχόμην*.—*Βαίνω* is used of going on foot (*gradior*).

goal, *aἴξ*, *aἴγ-ός*, ἡ.
 go away, *ἀπιέναι* (*ἀπειμι*), *ἀπέρ-*
χεσθαι (vii.), *ἀπαλλάττεσθαι*
 (= get off, come off).
 go - on - an - expedition, *στρατεύ-*
εσθαι.
 goblet, *κύπελλον*, τό.
 God, a god, θεός, ὁ.
 goddess, θεά, ἡ.
 gold, *χρυσάς*, ὁ. *χρυσίον*, τό.
 golden, gold (as adj.), *χρυσέος*,
 -οῦς.
 good, *ἀγαθός*, *ἐσθλός*, καλός : *οἱ*
ἀγαθοί, the good : *τὸ ἀγαθόν*,
 the good (abstract) : = a good
 thing, *ἀγαθόν*. Very good;
ἀριστος, *βέλτιστος*, *κράτιστος*
 (Note 13).
 good for nothing, *οὐδενὸς ἄξιος*.
 good will, *εὐνοια*, ἡ.
 govern, *κρατεῖν* (= ἐ-*ειν*), gen. ;
ἄρχειν (gen.).
 government, *πολιτεία*, ἡ.
 governor, *ἄρχων*, *ἄρχοντος* (pro-
 perly a partcp. *ruling*).
 gracious, *ἰλεως*.
 grant, to, *διδόναι* (*δίδωμι*).
 grass, *πόα*, ἡ.
 gratitude, *χάρις*, -*τος*, ἡ.
 grave, *θήκη* (*τίθημι*).
 great, *μέγας*. Very *σ*, *μέγιστος*.
 Grecian, *Ἑλληνικός*.
 Greece, *Ἑλλάς*, *Ἑλλάδος*, ἡ.
 Greek, a, *Ἑλλην*, *Ἑλληνος*, ὁ.
 grief, *λύπη*, ἡ.
 grieve, *λυπεῖσθαι* (= ἐ-*εσθαι*).
 grow old, to, *γηράσκειν*.
 Gryllus, *Γρύλλος*.
 guard, to, *φυλάττειν*, *διαφυλάτ-*
τειν.
 guard : to be on one's guard
 against, *φυλάττεσθαι* (acc.).
 Gyliippus, *Γύλιππος*.

H.

Halo, *ἅλως*, ἡ.
 hand, *χείρ*, *χειρός*, ἡ (d. pl. *χερσί*).
 hand-over, *ἔγχειρίζειν* (*τί τινι*).
 happiness, *εὐδαιμονία*, ἡ.
 happy, *εὐδαίμων*.
 hard (difficult), *χαλεπός*.
 hardship, *πόνος*, ὁ.
 bare, *λαγώς*, -*ώ*, ὁ.
 harsh, *χαλεπός*.
 hatch (its) young ; breed, *νεοττεύ-*
ειν (wh. see).
 hate, to, *μισεῖν* (= ἐ-*ειν*).
 have, *ἔχειν*. VII.
 head, *κεφαλή*, ἡ.
 heal, *ἰᾶσθαι* (= ἀ-*εσθαι*).
 healthy, *ὑγίης*, -*ές*.
 hear, *ἀκούειν*.
 heaven, *οὐρανός*, ὁ.
 Hellas, *Ἑλλάς*, -*άδος*, ἡ.
 Hellenes, *Ἑλλῆνες*, οἱ.
 Hera (Juno), *Ἥρα*, ἡ.
 herald, *κήρυξ*, -*υκος*, ὁ.
 Hercules, *Ἡρακλῆς*, -*έων*, ὁ.
 Hermes (Mercury), *Ἑρμῆς*, -*οῦ*, ὁ.
 hide, *κρύπτειν*, *ἀποκρύπτειν*.
 highly, to esteem more, *περὶ μεί-*
ζονος ποιεῖσθαι (= ἐ-*εσθαι*). To
 reverence or prize highly, *περὶ*
πολλοῦ ποιεῖσθαι (= ἐ-*εσθαι*).
 hinder, *κωλύειν*.
 him, *αὐτόν*.
 hireling, *μισθωτός*, ὁ.
 his,* *αὐτοῦ* (*eius*).
 his own,* *ἴαντοῦ* or *αὐτοῦ* (*ipsius*,
suis).
 hit, *τυγχάνειν* (Aor. *τυχεῖν*), gen.
 hither, *δεῦρο*.
 hold-in-estimation, *τιμᾶν* (ἀ-*ειν*).
 hold-office, *ἄρχειν*.
 hollow, *κοῖλος*.
 holy, *ἱερός*, *ὅσιος*.
 home, *οἶκος*, ὁ.

* His father (acc.) *τὸν πατέρα αὐτοῦ* or *αὐτοῦ τὸν πατέρα*. His own
 father, *τὸν ἑαυτοῦ πατέρα* or *τὸν πατέρα τὸν ἑαυτοῦ*.

honey, *μέλι*, *-ιτος*, *τό*.
 honorary-privilege, *γέρας*, *τό*.
 honor, *τιμή*, *ή*.
 honor, to, *τιμᾶν* (= *ά-ειν*).
 hoof, *όπλη*, *ή*.
 hope, *ἐλπίς*, *ἐλπίδ-os*, *ή*.
 hope, to, *ἐλπίζειν*.
 hoplite, *όπλιτης*.
 horn, *κέρας*, *τό*.
 horse, *ἵππος*, *ό*: = cavalry, *ἵππος*, *ή*.
 horseman, *ἵππεύς*, *ό*.
 host, *ξένος*, *ό*.
 hostile, *πολέμιος*, *ἐχθρός*.
 house, *οἶκος*, *ό*. *οἰκία*, *ή*. Small house, *οἰκίδιον*.
 how? *πῶς*; (in an indirect question), *ὅπως* (or *πῶς*); how much, *ὅσος*.
 human, *ἀνθρώπινος*.
 hunger, *λιμός*, *ό*.
 hungry, to be, *πεινῆν* (= *ά-ειν*).
 hunt, to, *ἱηρεύειν*.
 hurl, *ῥίπτειν*.
 hurtful, *βλαβερός*.
 husbandman, *γεωργός* (*γῆ*. *ἔργον*, work).

I.

I, *έγώ*. Pdm. 41.
 idleness, *ράθυμία*, *ή* (= sluggish indifference, laziness).
 idle-talk, *λῆπος*, *ό*.
 if, *εἰ*.—*έάν*, *ήν*, *ἄν* (subj.).
 ignoble, *ἀγενής*, *-ές*.
 ignorant, *ἀμαζής*, *-ές*.
 ill, to be, *νοσεῖν* (= *έ-ειν*), *ἀσθενεῖν* (= *έ-ειν*).
 ill-affected, *δύστονος* (*ο-ος*).
 illness, *νόσος*, *ή*.
 imitate, *μιμεῖσθαι* (= *έ-εσθαι*).
 immediately, *εὐθύς*, *παραχρῆμα*.
 immoveable, *ἀκίνητος*.
 implant, *ἔμφυτεύειν*.
 impossible, *ἀδύνατος* 2.
 in, *ἐν*.
 in order to, by Fut. Partcp., or a final conjunction, as *ἴνα*, *ώς*.

in the way of, *ἐμποδών* (dat.).
 indeed, *μέν*: indeed—but, *μέν*—*δέ*.
 indisposed, to be, *κακῶς διατεθῆναι*, &c.
 injure, *βλάπτειν* (acc.), *ἀδικεῖν* (= *έ-ειν*), acc.
 injurious, *βλαβερός*.
 injury, *βλάβη*, *ή*. *ξημία*, *ή*.
 innocence, *ἀβλάβεια*.
 insatiably-desirous, *ἀπληστός* (lit. *not to be filled*), c. gen.
 insect, *ἔντομον*.
 insolence, *ὑβρίς*, *-εως*, *ή*.
 insolently, see To behave.
 inspector of boys (at Sparta), *παιδονόμος*, *ό*.
 instil, *ἐντίθεναι* (*ἐντίθημι*).
 instruct, *παιδεύειν*, *διδάσκειν*.
 instruction, *παιδεία*, *ή*. *διδαχή*.
 insult, *ὑβρίζειν* (*ὑβρίς*).
 intellect, *νόησις*, *ή*.
 intelligence, *σύνεσις*, *-εως*, *ή*.
 intemperate, *ἀκρατής*, *ἀκόλαστος*.
 intend to, *μέλλειν*: also by Fut. Partcp.
 interest (= gain to oneself) *ἀφέλεια*.
 interpreter, *ἔρμηνεύς*, *ό*.
 intimate (of friends), *οἰκεῖος*.
 into, *εἰς*.
 intoxication, *μεθή*, *ή*.
 invasion of a country, *ἐσβολή* (*εἰς γῆν τινα*).
 investigate, *ζητεῖν* (= *έ-ειν*), *quærrere*.
 invite, *καλεῖν* (= *έ-ειν*), *vocare* (followed by *ἐπί* c. acc.).
 iron (of), *σιδήρεος*, *-οῦς*.

J.

Judge, a, *κριτής*, *-οῦ*, *ό*. *δικαστής*, *-οῦ*, *ό*.
 judge, to, *κρίνειν*.
 juggle, to, *γοντεύ-ειν* (*γόνης*, joggler).
 juice, *χυμός*, *ό*.
 Juno, *Ἥρα*, *ή*.

Jupiter, Ζεύς. Note 9.

just, δίκαιος.

justice, δικαιοσύνη, ἡ (as habit).

δίκη, ἡ : court of —, δικαστήριον, τό.

justly, δικαίως.

K.

Keep, ἔχειν (vii.) : τρέφειν (*mitre*, of keeping animals).

keep an oath, ἐμμένειν τῷ ὄρκῳ.

keep silence, κατασιωπᾶν (= á-ειν).

kick, λακτίζειν.

kill, ἀποκτείνειν : = murder, φονεύειν.

kind, s., γένος, τό.

kind of —, τις (enclit.), in agreement. A kind of disease, νόσος τις, &c. This kind of —,

οὐ τοιοῦτος —. This kind of thing, τὸ τοιοῦτον.

kindly-disposed, εὔνοος, -ουν.

kindness, εὐεργεσία, ἡ : = favor, χάρις, -ῖτος, ἡ.

king, βασιλεύς, -έως, δ.

kite, ἵκτινος, δ.

know, γιγνώσκειν (vi.), ἐπιστάσθαι, εἰδέναι (οἶδα).

know how, ἐπίστασθαι.

known, to make, δηλοῦν (= ó-ειν).

L.

Labor, πόνος, δ.

labor, to (= work), ἐργάζεσθαι : with toil, πονεῖν (= é-ειν).

laborer, ἐργάτης, -ου. (Paid) laborer, ζῆς, ζήτ-ος, δ.

Lacedæmonian, Λακεδαιμόνιος, δ. land (opp. sea), γῆ.

land (region), γῆ (ἡ), χώρα, ἡ.

language, διάλεκτος, ἡ.

law, νόμος, ὁ : by law, κατὰ νόμον.

lawgiver, νομοθέτης, -ου, δ.

lay eggs, to, ὠά τίκτ-ειν.

laziness, ράθυμία, ἡ. To be lazy,

ράθυουργεῖν.

lead, to, ἄγειν.

lead away, ἀπάγειν.

leader, ἡγεμών, ἡγεμόνος.

leap-down, καταπηδᾶν (= á-ειν).

learn, μανθάνειν. IV.

least, ἥκιστα.

leave, λείπειν.

leave behind, καταλείπειν.

leave off, παύεσθαι.

legend, μῦθος, δ.

leisure, to be at, to have, σχολά-ζειν.

less (adv.), ἥττον.

lest, after a word denoting fear, μή : = that not, by ἵνα (ὅπως, or ὡς) μή.

let (permit), ἔᾷν (= á-ειν).

letters, γράμματα, τά.

liar, ψεύστης, -ου, δ.

liberty, ἐλευθερία, ἡ.

lie, a, ψεῦδος.

lie in wait for, ἐνεδρεύειν (acc.).

life, βίος, δ. ζωή, ἡ.

like, ὅμοιος, ἴσος, παραπλήσιος.

like, I am, ζούκα (perf.), with dat. like. I should like to —, ἡδέως

ἄν, with Optative (= I would with-pleasure do it).

limb, μέλος, τό.

lion, λέων, λέοντ-ος, δ.

little, ὀλίγος : adv. μικρόν : less, μεῖον.

live, βιοῦν (= ó-ειν), ζῆν (= á-ειν).

live-in, to, ἐμβιοῦν (= ó-ειν).

long, μακρός : = much, πολύς.

look (at), βλέπειν, προσβλέπειν.

lose, to, ἀπολλύναι (ἀπόλλυμι). IX.

love, ἔρως, -ωτος, δ.

love, to, φιλεῖν (= é-ειν), ἀγαπᾶν (= á-ειν), στέργειν : = ar-

dently, ἔρᾶν (= á-ειν).

lover, ἔραστης, -οῦ, δ.

low-estate, ταπεινότης, ταπεινότητος, ἡ.

Lycurgus, Λυκοῦργος, δ.

M.

Mad, to be, *μαίνεσθαι*. Like a dog, *λυττᾶν* (= á-ειν). magistracy, *ἀρχή*. maiden, *κόρη*, ἡ. maintain (affirm), *φάναι*, *φημί*. Pdm. 69. make, *ποιεῖν* (= é-ειν) : make one something, *ἀποδεικνύναι* (= appoint) : place, *τιθέναι*. make-fast, *όχυροῦν* (= ó-ειν). make an expedition, *στρατεύειν*. make use of, *χρῆσθαι* (= á-εσθαι) *τινι*. man, *ἄνδρωπος*, δ. *ἀνήρ*, *ἀνδρός*, δ. mane, *χαίτη*. manifest, *φανερός*, *δῆλος*. mankind, *ἄνθρωποι* (*οἱ*). manure (dung), *κόπρος*, δ. many, *πολλοί*, -ai. -á. march, to, against (*ἐπि*), *στρατεύεσθαι*, *πορεύεσθαι*. mark, *σκοπός*. marrow, *μυελός*, δ. marry, *γαμεῖν* (= é-ειν). mart, *ἐμπόριον*, τό. master, *δεσπότης*, -ou, δ : = *teacher*, *διδάσκαλος*. master of, to be, *ἀρχειν* (gen.). measure, *μετρεῖν* (= é-ειν). meat (i. e. flesh-meat), pl. of *κρέας*, τό. meet, to, *ἀπαντᾶν* (= á-ειν) : = fall in with, *ἐντυγχάνειν* (dat.). merciful, *ἰλεως*. mere-nonsense, *λῆπρος*, δ (= idle-talk). messenger, *ἄγγελος*, δ, ἡ. Midas, *Μίδας*, gen. *οὐ*. middle, middle of, *μέσος*. mina, *μνᾶ*, ἡ. mind, *νοῦς*, δ. *φρήν*, -ενός. Minerva, *Ἀθηνᾶ*. Minos, *Μίνως* (Gen. *Μίνωος* and *Μίνω*), δ. misfortune, a, *συμφορά*, ἡ.

mode of examination (i. e. by torture, &c.), *ἐλεγχος*, δ. monarchy, *μοναρχία* (*μόνος*, only. *ἀρχή*, government). money, *χρήματα*, τά. *τὸ ἀργύριον*. νόμισμα, -atos, τό. month, *μήν*, *μηνός*, δ. monument, *μνημεῖον*, τό. moon, *σελήνη*, ἡ. morals, *ἠθη*, τά. more, *πλεῖον*, *πλέον*, plus; *μᾶλλον*, *magis* (comp. much). mortal, *Ὥητός*. most, *πλεῖστος*. most [of all] (especially), *μάλιστα*. mother, *μήτηρ*, *μητρός*, ἡ. motion, to be in, *κινεῖσθαι* (= é-εσθαι) w. Pass. Aor. move, *κινεῖν* (= é-ειν). moved, to be, *κινέσθαι* (= é-εσθαι). much, *πολύς*. multitude of hands, *πολυχειρία*. Munychia, *Μουνυχία*. music, *μουσική*, ἡ. must, one, δεῖ, *χρή* (oporet).

N.

Name, *ὄνομα*, τό. native land or country, *πατρίς*, -ίδος, ἡ. natural disposition, *φύσις*, *εως*, ἡ. natural philosopher, *φυσικός*, δ. nature, *φύσις*, *εως*, ἡ. nearly, *σχεδόν τι*. necessary, *ἀναγκαῖος*. necessary, to be, δεῖ, *χρή* (w. acc. and inf.). necessity, *ἀνάγκη*, ἡ. neck, *αὐχήν*, -ενός, δ. *δέρη*, ἡ. need, to, *δεῖσθαι* (= é-εσθαι), gen.; *χρῆσιν* (gen.). neglect, to, *ἀμελεῖν* (= é-ειν), gen. neighbor, δ *πέλας* (= the near person. *πέλας*, adv.). Neptune, *Ποσειδών*, -ώνος, δ.

- never, οὐποτε, οὐδέποτε, μήποτε.
 μηδέποτε (*mostly of ful.*)—οὐδεπότε, μηδεπώποτε (*only of past*).
 nevertheless, δμως.
 night, νύξ, νυκτός, ἥ.
 nightingale, ἀηδών, -όνος, ἥ.
 Nile, Νεῖλος, δ.
 no, no one, none, οὐδείς, μηδείς :
 by no means, οὐδαμῶς, ἥκιστα :
 no longer, οὐκέτι (*μηκέτι*).
 nobly, γενναιώς.
 nobody, οὐδείς, μηδείς.
 north-wind, βορρᾶς, -ᾶ, δ.
 not, οὐ (*οὐκ*, οὐχ) : with the Imp.,
 μή : not only, οὐ μόνον : not
 the less, οὐδὲν ἡττον : not even,
 οὐδέ (*μηδέ*).
 not one, οὐδείς.
 not yet, never yet, οὐπω, οὐδεπώτε.
 nothing, οὐδέν (*μηδέν*).
 nourish, τρέφειν.
 now, νῦν.
 nurse, τρόφος, ἥ.

 O.

 O that, εἴθε w. opt.
 oath, ὅρκος, δ.
 obedient, εὐπειθής, κατήκοος 2,
 (*gen.*).
 obey, πείθεσθαι (*dat.*), ὑπακούειν,
 πειθαρχεῖν (= ε-ειν), *dat.*
 obliged, to be (*necessary*), δεῖ w.
 acc. and inf., ἀναγκαῖος εἰμί.
 obscurity, ἀδοξία.
 observe (a law), see Vocab. 19.
 obtain, κτάσθαι (= ἀ-εσθαι), λαμβάνειν (*IV.*), τυγχάνειν (*IV.*), *gen.*
 Enoe, Οἰνόη, ἥ.
 offer (as a gift to a divinity), ἀνατίθένται : (= propose to give),
 pres. and imperf. of δίδωμι.
 offering, θῦμα, τό.
 office (in the state), ἀρχή, ἥ.
 often, πολλάκτις.
 oil, ἔλαιον, τό.
 old, never growing, ἄγηρως.
 old age, γῆρας, τό.
 old man, γέρων, γέροντ-ος.
 oligarchy, ὀλιγαρχία, ἥ.
 once, ἅπαξ : at once (= at the
 same time), ἅμα.
 one, εἷς, μία, ἕν.
 one another (*of*), ἀλλήλων.
 only, μόνον : (*adj.*) μόνος.
 opinion, αν, γνώμη, ἥ.
 opponents, οἱ ἐναντῖοι.
 opposite, ἐναντίος.
 orator, ρήτωρ, ρήτορ-ος, δ.
 oratory, ρήτορική, ἥ. See Vocab.
 22.
 Orestes, Ὁρέστης, ου, δ.
 other, the (= *aller*), ἔτερος : =
 alius, ἄλλος.
 otherwise, ἄλλως.
 ought, δεῖ, χρή (*oportet*), προσήκει
 = *debet*.

 P.

 Pain, ἀλγός, -ους, τό : = grief,
 λύπη, ἥ : severe ι, ὀδύνη, ἥ.
 painter, γραφεύς, -έως, δ.
 Palladium, Παλλάδιον, τό.
 panegyric, ἔπαινος, ου, δ (*praise*).
 pardon, to, συγγιγνώσκειν (*dat.*).

 VI.
 parent, γονεύς, -έως, δ.
 part, a, μέρος, -ους, τό : take part
 in, μετέχειν (*gen.*).
 participation, participating, κοινωνία.
 passion, πάθος, τό : = angry pas-
 sions, ὄργαι (pl.) : = evil de-
 sire, ἐπιθυμία, ἥ.
 path, ὁδός, ἥ.
 patience, καρτερία, ἥ.
 pay, μισθός, δ.
 pay attention (to), τὸν νοῦν προσέχειν (= *animum applicare*);
 or προσέχειν only, τὸν νοῦν be-
 ing understood.
 peace, εἰρήνη.
 peacock, ταώς, -ώ, δ.

- Peloponnesus, Πελοπόννησος, ἥ. people, δῆμος, ὁ.
perceive, κατανοεῖν.
perform, πράττειν, ἐργάζεσθαι.
perhaps, ἴσως.
Pericles, Περικλῆς, -έους.
peril, κίνδυνος.
perish, ἀπόλλυσθαι. ἀπόλωλα = perii.
permit, ἔτην (= á-eiv) : it is permitted, ἔξεστι.
Persian, Πέρσης, -ου, ὁ.
persuade, πείθειν (acc.).
persuasion, πειθώ, -οῦς, ἡ.
phalanx, φάλαγξ, -γγος, ἡ.
Philip, Φίλιππος, ὁ.
philosopher, φιλόσοφος, ὁ.
philosophy, φιλοσοφία, ἡ.
Phœnicians, Φοίνικες, οἱ.
physician, ἰατρός, ὁ.
piety, εὐσεβεία, ἡ.
pillage, συλᾶν (= á-eiv).
pious, εὐσεβής, -έσ.
Piræus, Πειραιεύς, -έως, ὁς.
pitch, πίττα, ἡ.
place, τόπος, ὁ.
place, to, τιθέναι (*τίθημι*). ὡ before, προτιθέναι.
plant, to, ἐμφυτεύειν.
Platæa, Πλάταια, ἡ : or pl. Πλαταιαι.
Plato, Πλάτων, -ωνος, ὁ.
pleasant, ἡδύς, -εῖα, -ύ.
pleasantly, ἡδέως.
please, ἀρέσκειν (dat.) : = choose, βούλεσθαι.
pleasure, ἡδονή, ἡ.
plot against, ἐνεδρεύειν (*insidiari*, acc.).
poet, ποιητής, -οῦ, ὁ.
poetry, epic, ποίησις ἐπῶν, τὰ ἔπη.
poison, φάρμακον (drug).
pollute, μιαίνειν.
poor, πένης, -ητος. ἐνδεής, πτωχός.
poor, to be, πένεσθαι.
poorly (badly), κακῶς.
portentous monster, τέρας, -ατος, τό.
- Poseidon (Neptune), Ποσειδών, -ῶνος, ὁ.
possess, ἔχειν (vii.) Also Perf. κέκτημαι (= I have acquired).
possession, κτῆμα, τό.
possible, δυνατός.
pound, τριβεῖν (rub).
power, δύναμις : to be in the — of, γίγνεσθαι ἐπί τινι.
power, it is in one's (possible), ἔξεστι.
power, to have much, πολλὰ δύνασθαι (cf. *multum valere* or *posse*).
practise, to, μελετᾶν (= á-eiv), ἀσκεῖν (= é-eiv).
praise, ἔπαινος, ὁ.
praise, to, ἐπαινεῖν (= é-eiv).
pray, εὔχεσθαι : = entreat, ἵκετεύειν.
prayer, εὐχή, ἡ.
prefer, αἰρέσθαι (= é-eosθai). vii.
prepare, παρασκευάζειν.
prepare oneself, παρασκευάζεσθαι : for something, εἴς τι.
present, παρών.
present, δόσις, -εως (= act of giving).
present, to be, παρεῖναι (*πάρειμι*). Pdm. 68.
preservation, σωτηρία.
priest, ἱερεύς, -έως, ὁ.
priestess, ἱερεῖα, ἡ.
prisoner (of war), αἰχμάλωτος, ἡ.
privilege, γέρας, τό.
profess, ἐπαγγέλλεσθαι. ὅμολογεῖν (= é-eiv, to allow).
profit, ὡφέλεια.
profit, to, ὡφελεῖν (= é-eiv), acc.
prone (to), ὀξύρροπος, -ον.
properly, ὁρθῶς (*recte*).
property, χρήματα, τά.
prophet, μάντις, ὁ.
propitious, ἄλεως.
proportion, λόγος, ὁ.
propose, προτιθέναι (*προτίθημι*).
prosperity, εὐτυχία, ἡ.
prosperous, to be, εὐτυχεῖν, εὖ πράττειν.

prove, ἀποδεικνύαι (ἀποδείκνυμι).
 prove (= test), δοκιμάζειν.
 provided that, εἰ, ἐάν.
 prudence, σωφροσύνη, ἡ.
 prudent, φρόνιμος.
 public, δημόσιος : in a public capacity, δημόσιᾳ.
 punish, κολάζειν, τιμωρεῖσθαι (= ἔ-εσθαι) (= revenge oneself or requite), acc. : ἀποτίνεσθαι : to punish (by a fine), ζημιοῦν (= ὄ-ειν).
 punishment, τιμωρία, ἡ : (as a fine), ζημία, ἡ.
 pupil, μαθητής, -οῦ, ὁ.
 pursue, διώκειν.
 pursuing gain by base means, αἱρεῖσθαι.
 put into the hands, ἐγχειρίζειν.
 put on, ἀμφιενύναι (ἀμφιέννυμι).
 x.
 put to death, ἀποκτείνειν.
 put to flight, τρέπεσθαι.

Q.

Queen, βασίλισσα, ἡ.
 quick, δέξις (= sharp in intellect).
 quietness, ἡσυχία, ἡ.
 Quirinus, Κυρίνος.
 quoit, δίσκος, ὁ.

R.

Race, γένος, -ους. τό : human —, ἀνθρώπων γένος.
 rail-at, λοιδορεῖσθαι (= ἔ-εσθαι), dat.
 raised-in-price, to be, ἐπιτιμᾶσθαι (= ἀ-εσθαι).
 rather, μᾶλλον.
 raven, κόραξ, -άκος, ὁ.
 read, ἀναγνώσκειν. VI.
 ready, to be (willing), ἐθέλειν.
 readiness, προθυμία, ἡ.
 reality, in, ἀληθώς.
 reap, θερίζειν.
 reason, λόγος, ὁ : with —, δικαίωσ.

reasonable, ἐπιεικής, -έσ.
 receive, λαμβάνειν (III.), δέχεσθαι.
 reed, a, ρύψ, ὁ.
 reign over, βασιλεύειν (gen.).
 rejoice, χαίρειν (dat.), ἥδεσθαι
 (dat.).
 relate, διηγεῖσθαι.
 relation, συγγενῆς, -έσ (σύν, with.
 γένος, race, family) ; prop. an adj.
 rely upon (trust), πιστεύειν.
 remain, μένειν, διαμένειν.
 remedy, φάρμακον.
 remember, μεμνῆσθαι (perf. μέμνημα), gen.
 remove any body (from a command, magistracy, &c.), παύειν
 τινὰ (στρατηγίας, ἀρχῆς, &c.).
 render (= make), ποιεῖν.
 repay, ἀποδιδόναι (ἀποδίδωμι).
 repent, μεταμέλεσθαι : or impers.
 μεταμέλει τινὶ τινος.
 report, a, λόγος, ὁ.
 reproach, ὀνειδίζειν (ὄνειδος), acc.
 rei; dat. personæ (cf. exprouare alicui ignoriam).
 request, to, αἰτεῖν (= ἔ-ειν), δεῖσθαι (= ἔ-εσθαι).
 requite a favor, ἀποδιδόναι χάριν.
 resident-foreigner, μέτοικος, ὁ.
 resolve, γιγνώσκειν (VI.), δοκεῖ τινι.
 respect, αἰδώς : with — to, περί.
 rest, the, ἄλλος : = reliquus, λοιπός.
 restore, ἀποδιδόναι (ἀποδίδωμι).
 retail-trader, to be, καπηλεύειν.
 retentive memory, of a, μνήμων, -ονος.
 retreat, ἀναχώρησις, ἡ.
 return, ἀναχωρεῖν (= ἔ-ειν).
 revenge oneself on or upon, τιμωρεῖσθαι (= ἔ-εσθαι), acc., ἀμύνεσθαι (τινὰ ὑπέρ τινος).
 reverence, αἰδώς, -οῦς, ἡ.
 revile, λοιδορεῖν (= ἔ-ειν), acc.
 revolt, to cause to, ἀφιστάναι (Aor. inf. ἀποστῆσαι). Mid., to revolt. So Aor. 2. act. ἀπέστην.

- reward, ἀʒλον, τό.
 rich, πλούσιος : be or become rich, πλούτειν (= é-ειν).
 riches, πλοῦτος.
 right (just), δίκαιος.
 rightly, ὁρῶσ.
 rise up, ἀνίστασθαι.
 river, ποτάμος, ὁ.
 road, ὁδός, ἡ.
 rob, ἀρπάζειν : = deprive of, ἀφαιρεῖσθαι (= é-εσθαι) τινά τι : συλᾶν (= á-ειν).
 robber, ληστής, -οῦ, ὁ.
 rock, πέτρα, ἡ.
 root, ρίξα, ἡ.
 Roman, Ρωμαῖος.
 rose, ρόδον, τό.
 royal, βασιλεῖος.
 rub, τρίβειν.
 rudder, πηδάλιον.
 ruin, to, ἀπολλύναι. IX.
 ruined, ἀνάστατος, -ον.
 rule, rule over, to, ἄρχειν (gen.), βασιλεύειν (gen.).
 ruler, ἄρχων, -οντος, ὁ.
 run, τρέχειν (VII.) : run to, προστρέχειν.
 run away, ἀποδιδράσκειν (acc.). VI.
 rush, to, ὅρμᾶν (= á-ειν).

S.

- Sacrifice, θυσία, ἡ. θῦμα, τό.
 sacrifice, to, θύειν.
 sadness, λύπη, ἡ.
 safe, ἀσφαλής, -ές.
 safely, ἀσφαλῶς.
 safety, σωτηρία, ἡ.
 sail, πλεῖν (= é-ειν). — πλεύσομαι.
 πέπλευκα. Aor. ἔπλευσα.
 sail, ιστίον.
 sail away, ἀποπλεῖν (= é-ειν).
 sake of, for the, ἔνεκα, περί (gen.).
 same, the, ὁ αὐτός.
 Samian, Σάμιος, ὁ.
 satisfied, to be, ἀγαπᾶν (= á-ειν)
 [lit. to love] with acc. or dat.

- saw, a, τρίων, ὁ.
 say, λέγειν, φάναι (Pdm. 69), εἰ-πεῖν (= é-ειν). VII.
 sceptre, σκῆπτρον, τό.
 scoff at, σκώπτειν.
 scribe, γραμματεύς, ὁ.
 Scythian, Σκύθης.
 sea, θάλασσα, θάλαττα, ἡ : by sea, κατὰ θάλατταν : to be carried out to sea, ἀποφέρεσθαι ἐς τὸ πέλαγος (-ους).
 season, καιρός, ὁ. See Vocab. 24.
 secretly, κρύφα.
 secure, ἀσφαλής, -ές : firm, βέβαιος.
 securely, ἀσφαλῶς.
 see, δρᾶν (= á-ειν). VII.
 seek, seek for, ζητεῖν (= é-ειν).
 seem, δοκεῖν (= é-ειν), φαίνεσθαι.
 seize, ἀρπάζειν.
 self, αὐτός.
 self-government, αὐτονομία (αὐτός, ipse. νόμος, lex).
 sell, πωλεῖν (= é-ειν), ἀποδίδοσθαι.
 send, πέμπειν, ἀποστέλλειν.
 send back, ἀποτέμπειν.
 senselessness, ἀνοια.
 sensible, συνετός.
 sensual pleasures, αἱ περὶ τὸ σῶμα ἥδοναι.
 separate, to, διστάναι (διίστημι).
 sepulchre, τάφος, ὁ.
 serve (= be a slave), δουλεύειν.
 set-down, τιθέναι (= hold it to be).
 set off (on a journey), set out, πορεύεσθαι.
 set upon (place), ἐπιτίθεναι : = attack, ἐπιτίθεσθαι.
 shame, αἰδώς, -οῦς, ἡ.
 shameful, αἰσχρός.
 shameless, ἀναιδῆς.
 sharpen, θύγειν.
 sheep, πρόβατον, τό.
 shepherd, ποιμήν, ποιμένος, ὁ.
 shield, ἀσπίς, ασπίδος, ἡ.
 ship, ναῦς, νεώς, ἡ.

- shoot, ἀφίέναι, ἀφίημι (= let fly).
Pdm. 67.
- short, βραχύς, -εῖα, ύ.
- show, to, δεικνύναι (δείκνυμι), δη-
- λόειν.
- show-off, ἐπιδεικνύναι.
- shut, κλείειν (perf. pass. -σματι or
-μαι) : in or up, κατακλείειν.
- Sicily, Σικελία, ἥ.
- sick, ἀσθενής, -ές.
- sick, to be, νοσεῖν (= ἔ-ειν), ἀ-
- σθενεῖν (= ἔ-ειν).
- sight, ὄψις, ἥ.
- sign, σημεῖον, τό.
- silliness, ἡλιωτης (-ητος).
- silver, ἄργυρος, δ.
- silver (adj.), ἄργυρεος, -οῦς.
- sin, ἀμάρτημα, -ατος, τό.
- sin, to, ἀμαρτάνειν. III.
- since (because), ὅτε, ἐπει.
- sing, to, ᾠδειν.
- sister, ἀδελφή, ἥ.
- sit, to (of a bird), ἐπωάζειν.
- slaughter, φονεύ-ειν.
- slaughter, φόνος.
- slave, δοῦλος, δ. οἰκέτης (= famili-
- lus) : to be the slave of, δου-
- λεύειν (c. dat.).
- slavery, δουλεία, ἥ.
- slay, φονεύειν.
- sleep, ὑπνος, δ.
- sleep, to, εῦδειν, καθεύδειν.
- slow, βραδύς (also of intellect).
- small, μικρός, δλίγος.
- smelling, ὄσφρησις, ἥ.
- snatch at, ἀρπάζ-ειν.
- snow, χιών, χιόνος, ἥ.
- so, οὗτος : = this, τοῦτο.
- so great, τοσοῦτος.
- so long (adj.), τοσοῦτος.
- so that, ὥστε.
- sober-minded, σωφρων, -ονος.
- sobriety of mind, σωφροσύνη.
- Socrates, Σωκράτης, -ους, δ.
- soldier, a, στρατιώτης, -ου, δ.
- solid, στερεός.
- some, ἕνιοι (often indef.), τινές.
- some—others, οἱ μὲν . . . οἱ δέ.
- son, νιός, δ.
- soon, τάχα.
- Sophocles, Σοφοκλῆς, -έους, δ.
- soul, ψυχή, ἥ.
- sound, φωνή (vox).
- sow, to, σπείρειν.
- spare, to, φείδεσθαι (gen.).
- Sparta, Σπάρτη, ἥ.
- Spartan, a, Σπαρτιάτης, -ου, δ.
- speak, λέγειν.
- speak ill of —, κακῶς λέγειν (c.
acc. personæ).
- spear, δόρυ, τό. Note 9.
- spend (one's life), διάγειν (τὸν
βίον).
- sphere, σφαῖρα.
- spirit, νοῦς, νοῦ, δ.
- spirit (= courage), high-minded-
ness, courage, εὐψυχία (εὐ-
ψυχή). φρόνημα, τό.
- spring, ἔαρ, ἔαρ-ος, τό.
- stadium, στάδιον, τό.
- stag, ἔλαφος, δ, ἥ.
- star, ἀστρον, τό.
- state, a, πόλις, -εως, ἥ.
- statue, ἀνδριάς, -άντος, δ.
- stay, μένειν.
- steal, κλέπτειν : steal away, ἀρπά-
ζειν.
- still (yet), ἔτι.
- stillness, ἡσυχία, ἥ.
- stir (move), to, κινεῖν (= ἔ-ειν).
- stone, λίθος, δ.
- straight, ὁρθός, ἥ, όν.
- stranger, ξένος, δ.
- strength, ἵσχυς, -ύος, ἥ.
- strike, τύπτειν : παίειν.
- strive (= endeavor), πειρᾶσθαι
(= ἀ-εσθαι).
- strong, ἴσχυρός.
- study, a, μάθημα, τό.
- subjugate, χειροῦσθαι (= ὁ-ε-
σθαι), δουλοῦν (= ὁ-ειν).
- such, τοιοῦτος or ὁ τοιοῦτος, the
article when the particular class
or kind is to be made promi-
nent.
- such as, οἷος.

sudden, *αιφνίδιος*.
 suffering, to be, *κάμνειν*.
 sufficient, *ἰκανός*.
 sufficiently, *ἰκανῶς*.
 summer, *ζέρος*, -ous, *τό*.
 sun, *ἥλιος*, *ὅ*.
 superintendent, *ἐπιμελητής*, *ὅ*.
 supply, bestow, *παρέχεσθαι*.
 suppose, *ἡγεῖσθαι* (= *έ-εσθαι*),
νομίζειν.
 supreme (of laws), *κύριος*.
 surpass, *νικᾶν* (= *ά-ειν*), *τινά*,
διαφέρειν (gen.) = to be dis-
 tinguished from him.
 swallow, *χελιδών*, -ous, *ἥ*.
 swear, *δμνύναι* (*δμνῦμι*). IX.
 sweat, *ἰδρώς*, -ous, *ὅ*.
 sweet, *ήδυς*.
 sweetmeats, *τραγήματα*.
 swift, *ταχύς*.
 sword, *ξίφος*, *τό*.
 sycophant, *συκοφάντης*, -ous.
 Syracuse, *Συράκουσαι*, *αι*.

T.

Tail, *οὐρά*, *ἥ*.
 take = capture, *αἱρεῖν* (= *έ-ειν*).
 List VII.
 take care, *ἐπιμέλεσθαι* (gen.).
 take hold of, *ἀπτεσθαι* (gen.).
 take place (be done), *γίγνεσθαι*.
 taken, to be, *ἀλίσκεσθαι*. VII.
 tale, *λόγος*, *ον*. *μῦθος*, *ὅ*.
 talk, to, *λαλεῖν* (= *έ-ειν*).
 talked-about, *περιβότος*, *ον*.
 talk nonsense, *ληρεῖν*.
 talon, *ὄνυξ*, -ous, *ὅ*.
 taste, to, *γεύεσθαι* (c. gen.).
 teach, *διδάσκειν τινά τι*. *παιδεύειν*
 (= educate).
 eacher, *διδάσκαλος*.
 tear, a, *δάκρυον*, *τό*.
 tell, *λέγειν*, *φράζειν*.
 temperate, *ἐγχρατής*, -es.
 tempest-tossed, to be, *χειμάζε-*
σθαι.
 temple, *νεώς*, -ew, *ὅ*.

tell, *λέγειν*.
 terrible, *δεινός*.
 Thales, Θαλῆς, *ὁ* (G. Θάλεω, D. -ῆ,
A. ἥν) : Thales and his school,
οἱ ἀμφὶ Θαλῆν.
 than, *ἢ* : Gen. after a compara-
 tive.
 that, in order, *ἴνα*, *ώς*, *ὅπως*.
 Theban, Θηβαῖος, *ὅ*.
 Thebes, Θῆβαι, *αι*.
 them, *αὐτούς*.
 Themistocles, Θεμιστοκλῆς, -ous,
ὅ.
 themselves. See Pdm. 45.
 then, *τότε*.
 there, *ἔκει*. I was there, *παρῆν*
 (= I was present).
 therefore, *οὖν*.
 Thermopylæ, Θερμοπύλαι, *αι*.
 Thessalian, Θετταλός, *ὅ*.
 thief, *κλέπτης*, -ous, *ὅ*.
 thigh, *μηρός*, *ὅ*.
 thing, *πρᾶγμα*, *τό*.
 think, *ἡγεῖσθαι* (= *έ-εσθαι*), *νομί-*
ζειν, *οἴεσθαι*.
 thirst, *δίψος*, -ous, *τό*.
 thirst, to, or be thirsty, *διψῆν* (=
ά-ειν).
 this, *οὗτος*. See Pdm. 47.
 this (emphatic, the accent being
 used to mark the emphasis),
οὗτός γε (*τοῦτό γε*, &c.).
 thou, *σύ*. Pdm. 42.
 though, *καν* (= *καὶ ἔάν*).
 through, *διά*.
 throughout, *adv.*, *διόλον*.
 throw, *ρίπτειν*.
 throw away, to, *ἀπο-βάλλ-ειν*.
 thus, *οὕτω(s)*.
 time, *χρόνος*, *ὅ*: right —, *καιρός*, *ὅ*.
 Tissaphernes, Τισσαφέρνης, -ous,
ὅ.
 together with, *ἄμα* (w. dat.).
 toil, to, *κάμνειν*.
 tongue, *γλῶσσα* (*γλῶττα*), *ἥ*.
 tooth, *οδούς*, -ous, *ὅ*.
 torture, *βασανίζειν*.
 touch, to, *ἀπτεσθαι* (gen.).

town, πόλις, -εως, ἡ.
 train, to, παιδεύειν : (to — any thing, πρὸς τι).
 travel, to, πορεύεσθαι.
 travelling-money, ἔφόδιον, τό.
 treason, προδοσία, ἡ.
 treaty, συνθήκη, ἡ. σπονδαί, αἱ.
 tree, δένδρον, τό.
 trial : to make — of, πειρᾶσθαι (= á-εσθαι), gen.
 Trojan, Τρωϊκός.
 trophy, τρόπαιον, τό.
 trouble, πόνος, ὁ.
 truce, σπονδαί (pl.), -ῶν (lit. libations).
 true, ἀληθῆς, -ές.
 truly (really), ἀληθῶς.
 trunk (of an elephant), μυκτήρ,
 -ῆρος, ὁ.
 trust, to, πείθεσθαι, πιστεύειν
 (dat.).
 truth, ἀλήθεια, ἡ.
 truth, to speak the, λέγειν τἀληθῆ
 (= τὰ ἀληθῆ).
 tunic (a small), χιτώνιον, τό.
 turn, to, στρέφειν (trans.) ; =
 devote oneself to, τρέπεσθαι.
 twice, δὶς.
 tyrant, τύραννος. See Vocab. 28.

U.

Ulysses, Ὁδυσσεύς, -έως, ὁ.
 unbearable, ἀφόρητος.
 under, ὑπό.
 understand, ἐπίστασθαι, εἰδέναι
 (οἶδα).
 understanding, νοῦς, ὁ. φρένες, αἱ.
 undertaking, ἔργον, τό.
 undying, ἀγήρως.
 unexpected, ἀπροσδόκητος [ἀ-
 προσδοκᾶν (= á-ειν)].
 unfortunate, to be, δυστυχεῖν (=
 é-ειν). κακῶς πράττειν (= to be
 doing ill).
 ungrateful, ἀχάριστος 2.
 unjust, ἄδικος 2.
 unseen, ἀόρατος, ον.

unsparingly, ἀφειδῶς : most so,
 ἀφειδέστατα.
 unsworn, ἀνώμοτος, ὁ, ἡ.
 unwritten, ἄγραφος, ον.
 up, ἀνά : lay up, κατατίθεναι.
 us, ἡμᾶς.
 use, to, χρᾶσθαι (= á-εσθαι).
 use, to be of, συμφέρειν (dat.).
 useful, χρήσιμος 2, ὀφέλιμος 2.
 useful, to be, ὀφελεῖν (= é-ειν).
 utter, to, λέγειν : (= emit as a
 sound), ἀφίέναι (ἀφίημι). Pdm.
 67.
 utterly-deceive, ἐξαπατᾶν (= á-
 ειν').

V.

Variegate, ποικίλλειν.
 vegetables, λάχανα, τά.
 very, λίαν, σφόδρα, πάντα : also by
 the Sup. of the adjective.
 vexatious-information, συκοφαν-
 τία, ἡ.
 victory, νίκη, ἡ.
 vine, ἄμπελος, ἡ.
 violence, βία, ἡ.
 violently, σφόδρα, λίαν.
 virtue, ἀρετή, ἡ.
 viviparous, ζωτόκος. See Vo-
 cab. 24.
 voice, φωνή.
 void, ἔρημος (gen.).
 vulture, γύψ, γυπτός, ὁ.

W.

Wagon, ἄμαξα.
 wait, μένειν.
 waking (of a waking person, &c.),
 ἔγρηγορικός.
 wall, τείχος (-ους).
 want, to, δεῖν (= é-ειν).
 war, πόλεμος, ὁ.
 war, to carry on, πολεμεῖν (= é-
 ειν').
 ward off, ἀμύνειν. See Vocab.
 29.

- warrior, *στρατιώτης*, -ου, ὁ.
 war-song, *παιάν*, *παιᾶν-ος*, ὁ.
 wash, *λούειν*.
 water, *ὕδωρ*, *ὕδατος*, τό. Note 9.
 wax, *κηρός*, ὁ.
 way (road, journey), *όδός*, ἡ : (= manner), *τρόπος*, ὁ.
 we, *ἡμεῖς*.
 weak, *ἀσθενής*, -ές.
 weakness, *ἀσθένεια*, ἡ.
 wealth, *πλοῦτος*, ὁ. *χρήματα*, τά.
 weary, to be, *κάμνειν*.
 weave (a garland), *πλέκ-ειν*.
 weep, to, *κλαίειν*.
 well, *καλῶς*, *εὖ* : do well to, *εὖ ποιεῖν* (= *έ-ειν*), *εὐεργετεῖν* (= *έ-ειν*), acc. : to be well, *εὖ ἔχειν* : to be doing well, *εὖ πράττειν*.
 well - appointed, *κεκοσμημένος* (partcp. perf. pass. from *κοσμεῖν* [= *έ-ειν*], to adorn, arrange beautifully).
 well-disciplined, *εὐπειθής* (= obedient).
 well-disposed, *εὖνοος*, -ους.
 well-ordered, *τεταγμένος* (perf. pass. partcp. from *τάσσειν*).
 what ? *τίς* ; *τί* ;
 what kind of, *ποῖος*. See Vocab. 25.
 whatever, *δοτις*, *δοπερ*.
 when, *ὅτε*, *ἐπεί*.
 whence, *ἔξ οὗ*.
 whenever, *ὅταν* (subj.).
 where, *οὗ*, *ὅπου* : where ? *πῆ* ;
 wherever, *ὅπου* *ἄν* (subj.) — *οὖ*, *ὅπου* (w. opt.).
 whet, *ζῆγ-ειν*.
 whether, *πότερον*.
 which ? (of two), *πότερος*.
 white, *λευκός* : as subst., *τὸ λευκόν*.
 whither ? *πῆ* ;
 who, which, *ὅς* : interrog. *τίς* ;
 whoever, *ὅτις*, *δοπερ*.
 whole, *πᾶς*, *ἅπας*, *σύμπας*, *ὅλος*.
 wicked, *κακός*, *πονηρός*.
- wife, *γυνή*, *γυναικ-ός*, ἡ.
 wild beast, *ζηρίον*, τό.
 willing, *έκών*, -οῦσα, -όν.
 willing, to be, *βούλεσθαι*, *ἐθέλειν*.
 willingly, *ήδεως*. Most —, *έκών*, see Willing.
 wind, *ἄνεμος*, ὁ.
 wine, *οἶνος*, ὁ.
 wing, *πτερόν*, τό. *πτέρυξ*, -γος
 wing (of an army), *κέρας*, τό.
 winter, *χειμών*.
 wisdom, *σοφία*.
 wise, *σοφός* : to be —, *φρε* (= *έ-ειν*), *prudentem esse*.
 wish, to, *βούλεσθαι*, *ἐθέλειν*.
 with, *σύν* (dat.), *μετά* (gen.).
 within, *ἐντός* (gen.).
 without, *ἄνευ* (gen.).
 woman, *γυνή*, *γυναικ-ός*, ἡ.
 woman, old, *γραῦς*, *γραῦός*, ἡ.
 wonder, to, to wonder at, *ζαυμάζειν*.
 wonderful, *ζαυμαστός*.
 wont, to be, *ἐθίζειν*.
 word, *λόγος*, ὁ.
 work, *ἔργον*, τό.
 write, *γράφειν*.
 worst, to, *ἡττᾶσθαι* (= *ά-εσθαι*), *κακίζειν*.
 would that —, *εἴθε*.
 wound, *τραῦμα*, -ατος, τό.
 wrist, *καρπός*, ὁ.
 wrong, to do, *ἀδίκειν* (= *έ-ειν*).
 wrought, *εἰργασμένος* (*ἔργαζεσθαι*).

X.

Xenophon, *Ξενοφών*, -ωντος, ὁ.
 Xerxes, *Ξέρξης*, -ου, ὁ.

Y.

Year, *ἔτος*, -ους, τό. *ἐνιαυτός*, ὁ.
 yesterday, *χθές*.
 yet, *ἔτι*, *πώ*.
 yield, *εἴκειν*.
 you, *ὑμᾶς*.

young, <i>νέος</i> .	young man, <i>νεανίας</i> , -ov.
young animal, <i>σκύμνος</i> , δ.	yourself, <i>αὐτός</i> , in nom. ; <i>σεαυ-</i>
young bird, <i>νεοττός</i> (<i>Atticē</i> for <i>νεοσσός</i>).	<i>τοῦ</i> (<i>σαντοῦ</i>) in oblique cases, Pl. <i>yourselves</i> , <i>ὑμεῖς αὐτοί</i> .

THE END.

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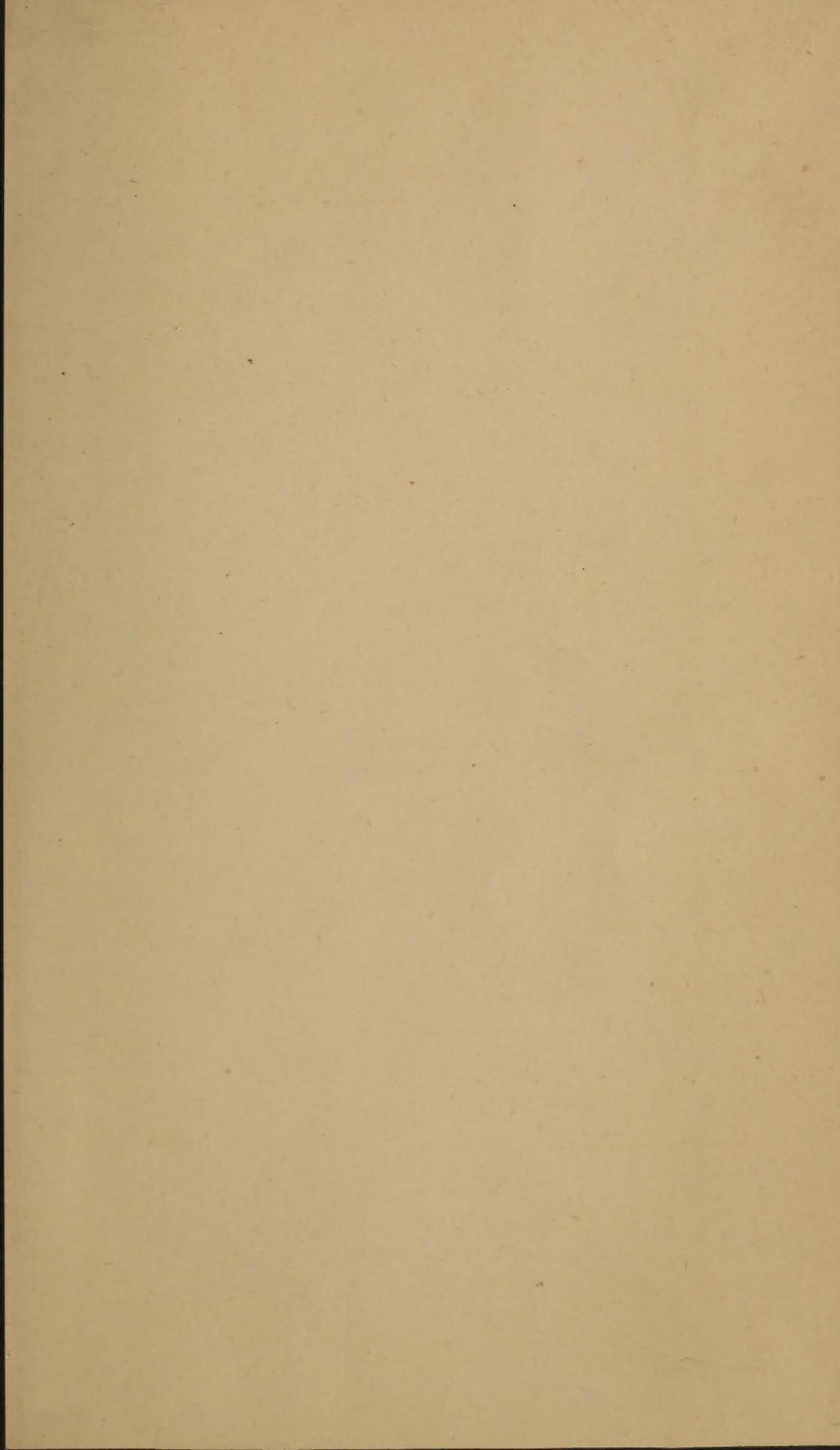
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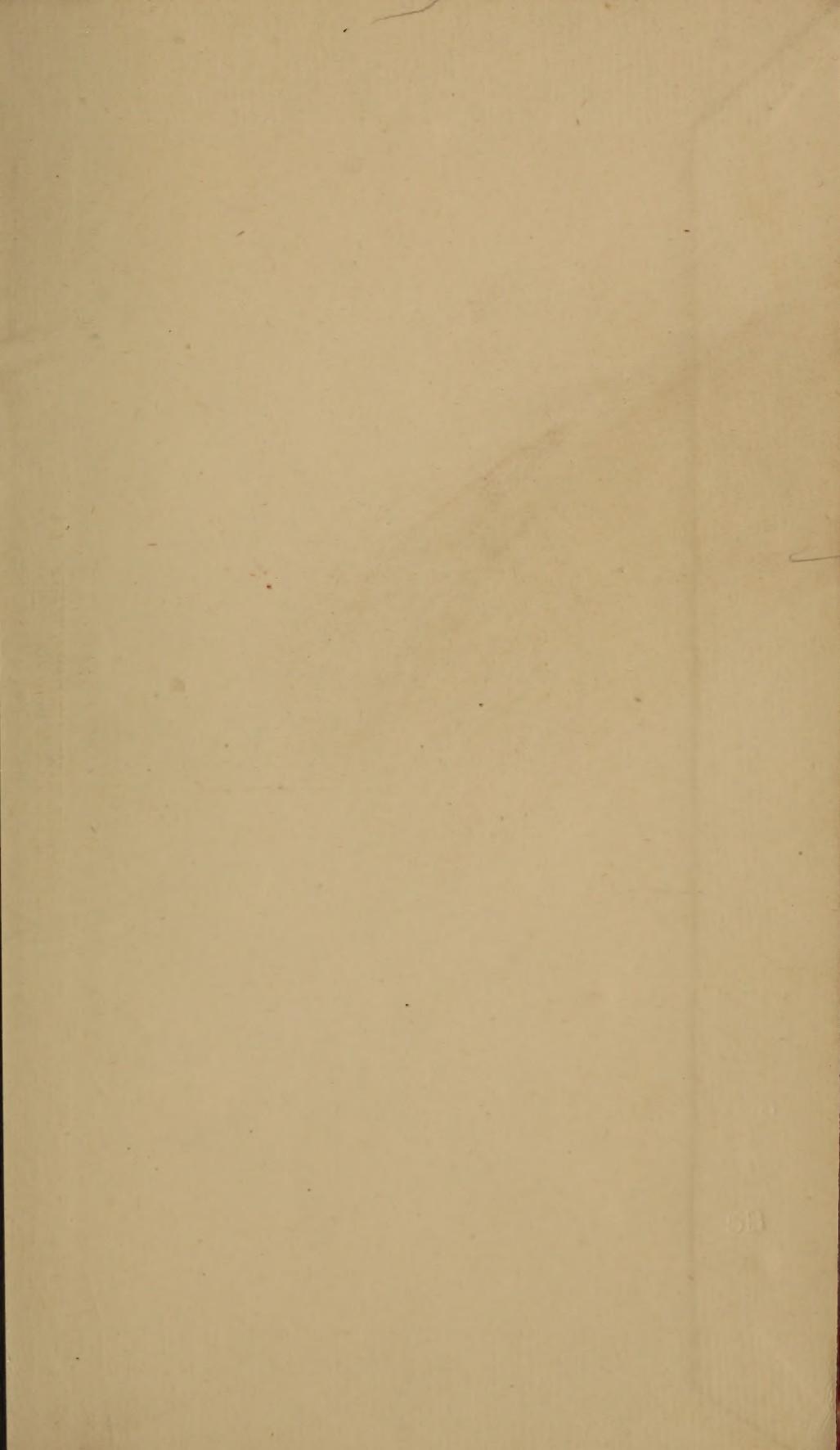
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